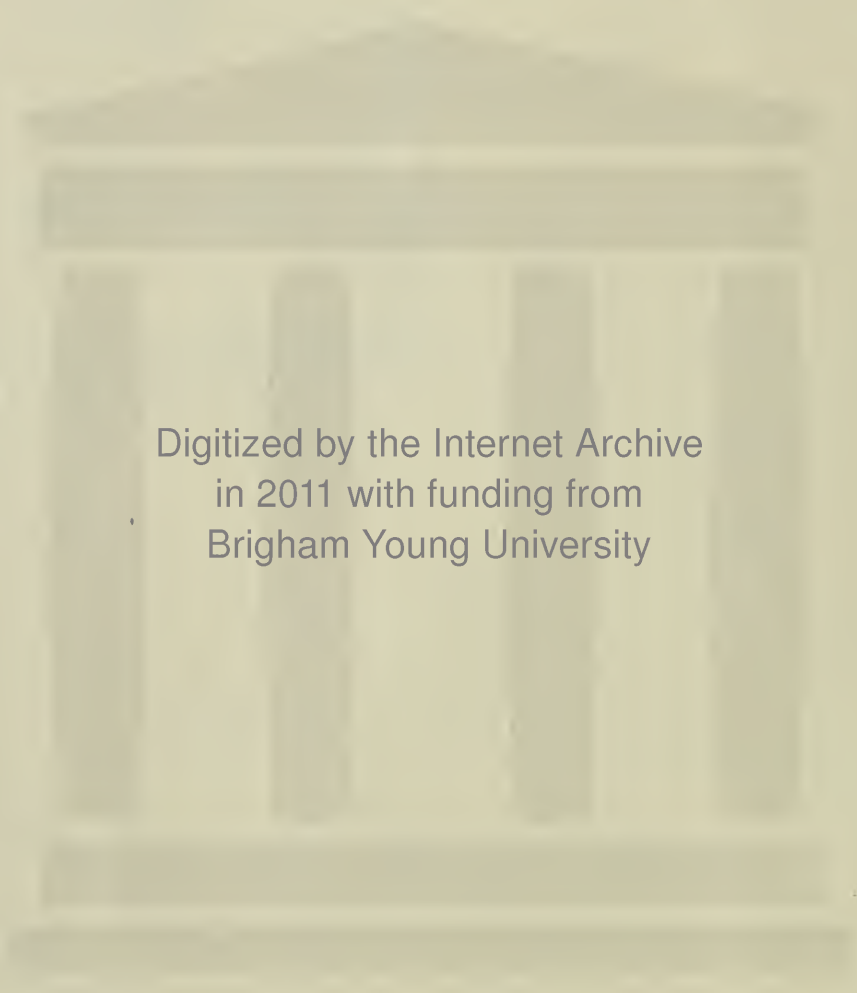


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ENQUIRY INTO THE *LIFE* and *WRITINGS* OF *H O M E R.*

The SECOND EDITION.



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1736

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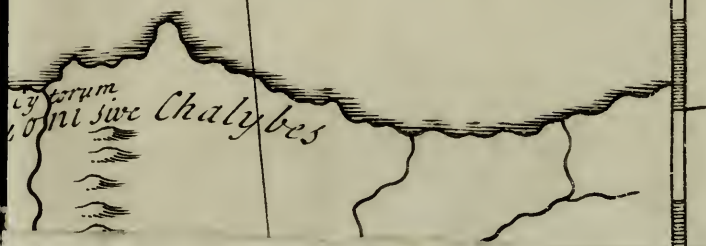
THE Notes are intended only as Proofs; and are long in some places where an Induction of Facts was necessary. The Translations from ancient Authors, being designed for the same purpose, are almost literal; which is the reason why they are not taken from more poetical Versions.

Speedily will be publish'd, *A Translation of the Greek, Latin, Spanish, Italian, and French Notes: which may be had separate by those who purchased the first Edition.*



35

EUXINUS



Chalybes



MY LORD,

IT is the good-natured Advice of an admired Sect. 1. *Ancient*, To think over the several Virtues and Excellencies of our Acquaintance, when we have a mind to indulge ourselves, and be chearful. His Friends, it wou'd seem, were sincere and constant, or found it their Interest to appear so; else the Remembrance of good or great Qualities, never to be employed in his Service, cou'd not have proved so entertaining.



Sect. I. 'Tis however certain, That the Pleasures of Friendship and mutual Confidence, are pursued in one shape or other by Men of all Characters: Neither Business, nor Diversions, nor Learning, can exempt us from the Power of this agreeable Passion. Even a fancied Presence affects our Minds, and raises our Spirits both in Thought and Action. The Moralist's Direction extends its Influence to every part of Life; and at this moment I put it in practice, while I endeavour to enliven a few Thoughts, upon no mean Subject, *by addressing them to your Lordship.*

IT is HOMER, *My Lord*, and a Question concerning him which has been looked upon as hitherto unresolved: "*By what Fate or Disposition of things it has happened, that None have equalled him in Epic-Poetry for two thousand seven hundred Years, the Time since he wrote; Nor any, that we know, ever surpassed him before.*" For this is the Man, whose Works for many Ages were the Delight of Princes^a, and the Support of Priests, as well as the Wonder of the Learned, which they still continue to be.

How unsafe soever it might have been, to have said so of old at *Smyrna*^b, where *Homer* was

^a Πτολεμαῖος ὁ φιλοπάτωρ, κατασκευάσας Ὀμήρῳ Νεῶν, αὐτὸν μὲν χαλῶς ἐχέδισσε, κύκλῳ δὲ τὰς πόλεις φειδέσθαι τὰ ἀγάλματα ὅσοι ἀνιπποιῦνται τῷ Ὀμήρῳ. Ἀιλιαν.

^b Strabo, speaking of *Smyrna*, says, Ἐστὶ ἡ καὶ βιβλιοθήκη; καὶ τὸ Ὀμηρεῖον· ὅσα τετραγώνῳ ἔχουσα Νεῶν Ὀμήρου καὶ ξύλων ἀνιπποιῦνται.

was deified, or at *Chios* among his Posterity ^c, Sect. I. I believe it wou'd be difficult to persuade your Lordship, “ That there was a *Miracle* in the case. *That*, indeed, wou'd quickly put an end to the Question: For were we really of the same Opinion as the Ancients, that *Homer* was inspired from *Heaven*; that he sung, and wrote as the *Prophet* and *Interpreter* of the Gods ^d, we should hardly be apt to wonder: Nor wou'd it surprize us much, to find a Book of an heavenly Origin without an Equal among human Compositions: To find the Subject of it equally useful and great, the Stile just, and yet sublime, the Order both simple and exquisite; to find the Sentiments natural without lowness, the Manners real, and withal so extensive, as to include even the *Varieties* of the chief Characters of Mankind; We shou'd expect no less, considering whence it came: And *That* I take to have been the Reason, why none of the Ancients have attempted to account for this Prodigy. They acquiesced, it is probable, in the Pretensions, which the Poet constantly makes to celestial Instruction, and seem to have been of *Tacitus's* Opinion, “ That it is more pious

B 2

“ and

ται γὰρ ὃς ἐποιεῖ διαφερόντως τὸ Ποιητὴν. Καὶ δὴ καὶ Νόμισμα ἢ χαλκὸν παρ' αὐτοῖς Ὀμηρεῖον λέγεται. Στεφ. βιβ. ιδ'. This Structure was built by *Lyfsmachus*, one of *Alexander's* Successors.

Ἐμφοισθησὶ δὲ καὶ Ὀμήρου Χῆροι, μαρτυρεῖον μὲν τὸς ὈΜΗΡΙΔΑΣ καλεσμένους, ἀπὸ δὲ τὸ ἐκείνη γένος περὶ χειρὶς ὁμοῖοι. Στεφ. βιβ. ιδ'

Ἄς φησὶν ὁ ΘΕΟΣ, καὶ θεῶν ΠΡΟΦΗΤΗΣ.

Πλάτων. Ἀλκιβιάδ. β.

Sect. I. “ and respectful to believe, than to enquire
 “ into the Works of the Gods c.”

BUT the happy Change that has been since wrought upon the face of religious Affairs, leaves us at liberty to be of the contrary Opinion : Tho’ in ancient times it might have gone near to banish us from *Smyrna* or *Colophon*, yet at present it is become perfectly harmless ; and we may any where assert, “ That *Homer’s* Poems
 “ are of *human Composition* ; inspired by no
 “ other Power than his own natural Faculties,
 “ assisted by the Chances of his Education :
 “ In a word, That a *Concourse* of *natural*
 “ Causes conspired to produce and cultivate
 “ that mighty Genius, and gave him the no-
 “ blest Field to exercise it in, that ever fell to
 “ the share of a Poet.”

HERE, *My Lord*, there seems to be occasion for a little Philosophy, to put us, if possible, upon the *Track* of this singular Phenomenon : It has shone for upwards of two thousand Years in the *Poetic* World ; and so dazzled Mens Eyes, that they have hitherto been more employed in gazing at it, than in enquiring *What formed it, or How it came there ?* And very fortunately, the Author of all Antiquity, who seems to have made the happiest union of the *Courtier* and the *Scholar*, has determined a Point that might have given us some trouble. He has laid it down as a Principle, “ That
 “ the greatest Genius cannot excel without

“ Culture; nor the finest Education produce Sect. 1.

“ any thing Noble without natural Endow-

“ ments ^f.” Taking this for granted, We may assure ourselves that *Homer* hath been happy in them both; and must now follow the dark Hints afforded us by Antiquity, to find out *How a blind strolling Bard could come by them.*

I DO not chuse to entertain your Lordship with the *Accidents* about his Birth ^g; though some Naturalists would look upon them as the Beginnings of his good Fortune. I incline rather to observe, That he is generally reputed to have been a Native of *Asia the less*; a Tract of Ground that for the Temperature of the *Climate*, and Qualities of the *Soil*, may vie with any in *Europe* ^h. It is not so fat and fruitful as the Plains of *Babylon* or Banks of the *Nile*, to effeminate the Inhabitants, and beget Laziness and Inactivity: But the Purity and Benignity of the Air, the Varieties of the Fruits and Fields, the Beauty and Number of the Rivers, and the constant Gales from the happy Isles of the western Sea, *all conspire* to bring its Productions of every kind to the highest Perfection: They inspire that Mildness of Temper, and Flow of Fancy,

B 3

which

^f Horat. De Arte Poet.

^g Σωκράτης τὴν παιδείαν (μητέρας Ὀμήρου) μαχεῖσθαι ἀνδρὲς λαθεῖν, ἐν γαστρὶ χεῖν. Herodot. βίβλ. Ὀμήρου.

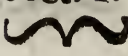
^h *Mimnermus*, a Man of a delicate Taste, who knew the Country well, calls it, *Ἰασην Ἀσίαν*, the lovely *Asia*: And *Herodotus*, who was acquainted with it, and most of the fine Countries then known, affirms, οἱ μὲν Ἴονες ἔπει, τὴ καὶ τὸ Πανιώνιον ἐστὶ, τὰ μὲν Ὀρεάνη καὶ τῶν Ὠρέων ἐν τῷ καλλίστῳ ἐτύγγανον ἰδρυσάμενοι πόλιν πύκτων ἀνδρῶν τῶν ἡμεῖς ἰδμεν. Herodot. Κλείω.

Sect. I. which favour the most extensive Views, and give
 the finest Conceptions of *Nature* and *Truth*.

IN the Division commonly made of Climates, the Rough and Cold are observed to produce the strongest Bodies, and most martial Spirits; the hotter, lazy Bodies with cunning and obstinate Passions; but the *temperate Regions*, lying under the benign Influences of a genial Sky, have the best Chance for a fine Perception, and a proportioned Eloquence ⁱ. Good
 Sense

ⁱ Left it be thought that these Consequences are strained, it may be worth while to set down the Opinion at length of the Great *Hippocrates*, in his Treatise of Air, Water, and Situation: Βέλομαι δὲ καὶ περὶ τῆς Ἀσίας καὶ τῆς Εὐρώπης δεῖξαι, ὁκόσον διαφέρουσιν ἀλλήλων ἐς τὰ πάντα.—τὴν Ἀσίην πλεῖστον διαφέρειν φημι τῆς Εὐρωπῆς, ἐς τὰς φύσεις τῶν ὑμῶν πάντων, τὴν τε ἐκ γῆς φυσικῶν, καὶ τῶν ἀνθρώπων, πολὺ γὰρ καλλίονα καὶ μείζονα πάντα γίνεσθαι ἐν τῇ Ἀσίῃ· ἢ τὴν χώραν τῆς χώρας ἡμερωτέραν, καὶ τὰ ἡμέω τῶν ἀνθρώπων ἡπιώτερον καὶ ἐυεργότερον. Τὸ δὲ αἶμα τῶν τετάρων, ἢ τε κρεῖττον τῶν ὠρέων, ὅτι τὸ ἥλιος ἐν μέσῳ τῶν ἀνατολῶν κεῖται πρὸς τὴν ἡμῶν, τὸ τε ψυχρὸν πορρωτέρω. Τὴν δὲ αὐξησιν καὶ ἡμερήτητα παρέχει πλεῖστον ἀπάντων, ὁκόταν μὴ δὲ ἡ ἐπικρατῶν βιαιώσι, ἀλλὰ πάντῃ ἰσοκρατῶν δυναστεύῃ. Ἐχει δὲ κατὰ τὴν Ἀσίην ἕπαντα καὶ ὁμοίως· ἀλλ' ὅσα μὲν τῆς χώρας ἐν μέσῳ κεῖται τὸ θερμὸν καὶ τὸ ψυχρὸν, αὐτὴ μὲν εὐχαρποτάτη ἐστὶ, καὶ εὐδιδασκαλὴ, καὶ εὐδευδερτάτη, καὶ ὕδασι μάλιστα κέχρηται, τοῖσι τε οὐρανίοισι καὶ τοῖσι ἐκ τῆς γῆς. Οὐτε γὰρ ἐκ τῆς θερμῆς ἐκκίχεται λίαν· οὐτε ὑπὸ αὐχμῶν καὶ ἀνυδαίνεσθαι ἀναξηραίνεται· οὐτε ὑπὸ ψυχρῶν πάγνυται· νοτιά τε διὰ θεοχρῆς ἐστὶ, ὑπὸ τε ὁμβρίων πολλῶν καὶ χιόνῳ. Τὰ τε ἄρσενα αὐτοῖσι πολλὰ εἰκότως γίνεσθαι, ὁκόσα τε ἀπὸ σπερμάτων, καὶ ὁκόσα αὐτὴ ἡ γῆ ἀναδιδόῃ φυτὰ, ὧν τοῖσι καρπῶσι χρέονται ἄνθρωποι, ἡμερῶντες ἐξ ἀγρίων, καὶ εἰς ἐπιτήδειον μεταφυτεύοντες. Τὰ τε ἐν τρεφομένη κατῆνα εὐδυνεῖν εἰκότως καὶ μάλιστα, ἥκτεν τὸ πυκνότερα, καὶ ἐκτρέφειν καλλίονα. Τὸς τε ἄνδράπους εὐτραφεῖς εἶναι, καὶ τὰ εἶδεα καλλίστα, καὶ μεγέθη μεγίστα, καὶ ἥκιστα διαφορὰς ἐς τὰ τε εἶδεα αὐτῶν καὶ τὰ μεγέθη. Εἰκότως τε τὴν χώραν ταύτην πορροσφύτατα εἶναι, τὸ κατὰ τὴν φύσιν καὶ τὴν μετεωρίτητα τῶν ὠρέων· τὸ δὲ ἀνδρεῖον, καὶ τὸ ἀταλαίπωρον, καὶ τὸ ἔμπονον, καὶ τὸ θυμωδὲς, ἐκ αὐτῶν δυναίτο ἐν ταύτῃ φύσει ἐγγίνεσθαι, μήτε ὁμόφυλον, μήτε ἀλλόφυλον, ἀλλὰ τὴν ἡδονὴν κρατεῖν. Ἴπποκρετῆς περὶ τοπῶν, &c.

To the same Purpose the Philosopher, Ἡ Θεὸς (Ἀθηνᾶ) πρεστέρας ὑμᾶς κατ' ὅκισεν, ἐκλεξαμένη τὸ τόπον ἐν ᾧ μένειν, τὴν Εὐκρασίαν τῶν ὠρέων ἐν αὐτῷ κατεῖδεν, ὅτι φρονιμότεροισι ἀνδράσι οἴσεται.

Sense is indeed said to be the Product of every Sect. i. Country, and I believe it is; but the richest  Growths, and fairest Shoots of it, spring, like other Plants, from the happiest Exposition and most friendly Soil^k.

THE pursuing a Thought thro' its remotest Consequences, is so familiar to your Lordship, that I need hardly mention the later History of this Tract of Land. It has never failed to shew its Virtue, when *Accidents from abroad* did not stand in the way. In the early Times of Liberty, the first, and greatest Number of *Philosophers* ^l, *Historians* ^m, and *Poets*

^k *Ingenia Hominum ubique locorum situs format.* Q. Curtius, Lib. viii. The Proof of this Assertion is attempted in form in a Treatise of Galen's; *That the Manners of Mankind depend upon the Constitution of their Bodies.*

^l *Thales of Miletus*, contemporary with *Cyrus*: *Anaximander*, *Anaximenes*, his Scholars, of the same Place. *Pythagoras* of *Samos*. *Heraclitus* of *Ephesus*; and *Hermagoras*, who was banished that City for his too great Sobriety. *Chrysippus* was of *Solis*, *Zeno* of *Cyprus*, *Anaxagoras* of *Clazomene*. *Xenophanes*, the Naturalist, was of *Colophon*. *Cleanthes*, the Stoic, of *Assus*, where *Aristotle* staid for many Years. *Metrodorus*, the great Friend of *Epicurus*, was of *Lampsacus*; where this Philosopher too dwelt so long that he may almost pass for a Native. *Theophrastus*, and his Companion *Phanias*, were of *Erebus*, and his Successor *Neleus*, the Heir of *Aristotle's* Library, was of *Scepsis*. These, and *Xenocrates* the Platonic, *Arcefilas* the Academic, *Protarchus* the Epicurean, and *Eudoxus* the Mathematician, *Plato's* Friend (all great Names in Philosophy) drew their first Breath on the same Coast: As did likewise *Hippocrates*, *Simus*, *Erasistratus*, *Asclepiades*, *Apollonius*, the greatest Masters of Medicine. It is also observable, that of the seven early Sages, called the wise Men of Greece, FOUR belonged to this Climate: *Pittacus* of *Mitylene*, *Bias* of *Priene*, *Cleobulus* the *Lindian*, and the abovementioned *Milesian Thales*.


^m *Hecataeus* and *Pherecydes*, the two oldest Historians the Greeks had, was the one of *Miletus*, and the other of the little Island *Syros*. *Hellanicus* was of *Lesbus*, *Theopompus* of *Chios*: Old *Scylax* was of *Caryanda*. *Ephorus*, the great Historian, was of *Cumæ*;

Sect. I. Poets ⁿ, were Natives of the *Asiatic* Coast, and adjacent Islands. And, after an Interval of Slavery, when the Influences of the *Roman* Freedom, and of their mild Government, had reached that happy Country, it repaid them, not only with the Delicacies of their Fields and Gardens, but with the more valuable Productions of Men of Virtue and Learning^o; and in such Numbers, as to fill their Schools,

Ctesias, Physician to *Artaxerxes* King of *Persia*, and a great Writer of Wonders, was of *Gnidus*: To whom if you join the inimitable *Herodotus*, you will have the Names of the chief Historians among the *Greeks*, excepting the two *Athenians*, *Thucydides* and *Xenophon*.

ⁿ *Hesiod*, near *Homer's* own Days, was of *Cumæ*; *Mimnermus* of *Colophon*, *Archilochus* of *Paros*, *Tyrtæus* of *Miletus*; *Thales*, the Poet and Law-giver, and *Epimenides*, the Charmer, were of *Crete*. *Anacreon* was a *Teian*, *Simonides* a *Cean*, *Arion* and *Terpander* were *Lesbians*: And not to mention the particular Places of every one's Birth, The admired *Sappho*, her Lover *Alcæus*, *Bacchylides*, *Chærilus* (not *Alexander's*,) *Phocylides*, *Bion*, *Simmias*, *Philetas*, *Ion* the Tragedian, *Philemon* *Menander's* Rival, *Hegemon* *Epaminondas's* Panegyrist, and the Astronomic Poet *Aratus*, were all born in this Poetical Region. It had also the Honour of producing the *Erythræan Sibyl*, and another inspired Lady, *Athenais*, under *Alexander*. But what is by far the most remarkable upon this Article is, That the famous FIVE, who distinguished themselves in *Epic-Poetry*, were all Natives of this very Climate, and the two greatest born in the two neighbouring Towns, *Cumæ* and *Smyrna*. Hear the Testimony of the learned *Izetzes*: γεγόνασι δ' ἐν ταῖς Ποινητικαῖς (Ἐπικαῖς) ἀνδρες ὀνομαστοὶ πέντε· Ὀμηρεὺς ὁ παλαιός, Ἀντίμαχος ὁ Κολοζώνιος, Πανύσις, Πείσανδρος ὁ Καμειρεὺς, καὶ ἔτι ὁ Ἡσίοδος. Ἰωάν. Τζέτζης εἰς Ἡσιόδον. *Pisander* was of *Rhodes*, and of great Reputation. Πείσανδρος ὁ διασημότης Ποινητῆς, Καμειρεὺς ἦν. Στεφαν. ἀπὸ πολεμῶν. *Antimachus* wrote the *Theban War*; and *Panyasis* the *Labours of Hercules*: He was of *Halicarnassus*. *Suidas* says of him, Σέσωθενται τὴν Ποινητικὴν ἐπανήγαγε, He retrieved Poetry when it was almost extinguished.

^o *Panætius*, *Stratocles*, *Andronicus* the Peripatetic, *Leonidas* the Stoic, and before them *Praxiphanes*, *Eudemus*, and *Hieronymus*, were all of *Rhodes*. *Pofidonius* was of *Apamea* in *Syria*, but lived, governed, and taught in the same Island. *Charon* the Historian, *Adciman-*
tus,

Schools, and the Houses of the Great ; to be Sect. I.
Companions for their Princes^p, and to leave 
some noble Monuments for Posterity.

It will probably be thought too great a Refinement to observe, that *Homer* must have been

tus, and *Anaximenes* the *Rhetor*, were of *Lampsacus*. *Agatharchides* the *Aristotelic*, of *Gnidus*. *Erasus* and *Caryscus*, of the *Socratic School*, were Natives of *Scepsis* near *Troy*. That little Place was formerly famous for the Birth of *Demetrius*, the celebrated Critic, contemporary with *Aristarchus*; and of *Metrodorus*, a Man of high Spirit and Eloquence, the unhappy Favourite of the great *Mithridates*. *Hegeſias*, *Xenocles*, and *Menippus*, were the Authors and greatest Ornaments of the *Aſiatic Eloquence*: And in general, the Teachers of Oratory and Philosophy came from the ſame Coaſt: *Diophanes*; *Potamon* and *Leſbocles*, great Men and Rivals, from *Mitylene*; *Crinagoras*, *Dionyſius Atticus*, *Diodorus Sardinianus*, *Diotrephes*, *Alexander* ſurnamed *Lychnus*, *Dionſocles*, and *Damaſus* called *Scombrus*; *Apollonius Nyſeus*, *Menecrates*, *Apollonius Malacus*, *Nicias* of *Cos*, who grew ambitious and turned Tyrant; *Theodorus Cronus* the *Dialectic*, *Archidamus*, *Antipater*, *Nefor*, *Stoics*; with many others, whom ſee in *Seneca* the Father, his *Controverſer*. & *Suaſor*. Lib. where he relates the Sentences of the *Grecian Maſters*.

^p *Theophanes* the *Hiſtorian*, *Pompey's* great Friend and Counſellor, was of *Mitylene*: His Son was afterwards Prefect of *Aſia*. *Ariſtodemus* of *Nyſa* had been *Pompey's* Maſter; and his Couſin-german of the ſame Name, was entrusted with the Education of the Children of that great Man. *Pompey's* younger Son, *Sextus*, when he was Lord of the Seas, had *Dionyſius* the *Halicarnaffeſean* among his Friends, the celebrated Hiſtorian and Critic. *Theopompus* of *Gnidus*, and his Son, were both Favourites of *Julius Cæſar*; and the Father had a great hand in his ſhort Adminiſtration. *Apollonius Molo* was *Cicero's* Maſter. *Pompey* going to his Eaſtern Expedition, paid *Poſidonius* a Viſit in his School at *Rhodes*, and humbled his *Faſces* at the Gate, as they uſed to do to a Superior: When he was about to take leave, he aſked his Commands, and this courtly Philoſopher bid him, in a line of *Homer*,

Ἄτιέν δεισέειν καὶ παρῆρχον ἑμμελῶς ἄλλων ;

Always excell and ſhine above the reſt; — the thing in the World he moſt wanted to do. *Hybreas*, the fineſt Speaker in his time, was in high Favour with *Marc Antony*; and the Care of *Augustus's* Manners was committed, by *Cæſar* his Uncle, to *Apollodore* the *Pergameſian*. The elder *Athenodore* needs no other Proof of his Virtue and Merit, than that he lived and died with *Marcus Cato*. The younger held

Sect. I. been the first or second Generation after the Transplantation or rather the final Settlement of this Colony, from the rocky *Morea* to these happy Lands: A Situation, in which Nature is observed to make the most vigorous Efforts, and to be most profuse of her genial Treasure. The Curious in Horses are concerned to have a mixed Breed, a Remove or two from the foreign Parent; and what Influence it might have here, will belong to the Curious in *Mankind* to determine.

IF *Homer* then came into the World in *such* a Country, and under so *propitious* an Aspect of Nature, We must next enquire, “ What Reception he met with upon his Arrival; in what Condition he found things, and what Dispositions they must produce in an exalted Genius, and comprehensive Mind.” This is a difficult Speculation, and I shou’d be under some Apprehensions how to get thro’ it, if I did not know that Men moving, like your Lordship, in the higher Spheres of Life, are well acquainted with the Effects of *Culture* and *Education*. They know the Changes they are able to produce; and are not surprized to find them, as it were, new-moulding human Creatures, and transforming them more than *Urganda*

held a high Place in *Augustus’s* Favour, grew dearer to him the longer he lived, got great Honour; and, when weary of the Court, returned with absolute Power from the Prince to reform and govern his native City. He was succeeded in Favour and Honour by *Nesfor* the Academic, who was charged with the Education of the noble *Marcellus*, *Octavia’s* Son, and apparent Heir of the Empire.

ganda or *Circe*. The Influence of Example and Sect. I. Discipline is, in effect, so extensive, that some very acute Writers have mistaken it for the only Source of our Morals^a: tho' their Root lies deeper, and is more interwoven with our *Original* Frame. However, as we have at present only to do with *Homer*, in his Poetical Capacity, we need give ourselves no further Trouble in considering the Tenour of his Life, than as it served to raise him, To be the *Prince* of his Profession.

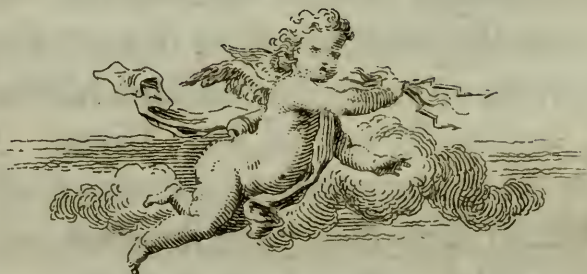
IN this Search, we must remember that *young Minds* are apt to receive such strong Impressions from the Circumstances of the Country where they are born and bred, that they contract a mutual kind of *Likeness* to those Circumstances, and bear the Marks of the Course of Life thro' which they have passed. A Man who has had great Misfortunes, is easily distinguished from one who has lived all his Days in high Prosperity; and a Person bred to Business, has a very different Appearance from another brought up in Sloth and Pleasure: Both our Understanding and Behaviour receive a Stamp from our Station and Adventures; and as a liberal Education forms a Gentleman, and the contrary a Clown, in the same manner, if we take things a little deeper, are our Minds and Manners influenced by the Strain of our Lives. In this view, the Circumstances that may reasonably be thought to have the greatest Effect upon us, may perhaps be reduced to these following:

^a *Monf. Mothe le Vayer, &c.*

Sect. I. FIRST, The *State of the Country* where a Person is born and bred; in which I include the common *Manners* of the Inhabitants; their *Constitution* civil and religious, with its *Causes* and *Consequences*: — Their *Manners* are seen in the *ordinary* way of Living, as it happens to be polite or barbarous, luxurious or simple.

NEXT, the *Manners* of the *Times*, or the prevalent Humours or Professions in vogue: — These two are publick, and have a common effect on the whole Generation. Of a more confined Nature is, first, *Private Education*; and after that, *the particular Way* of Life we chuse and pursue, with our *Fortunes* in it.


FROM these Accidents Men in every Country may be justly said to draw their Character, and derive their Manners. They make us *what we are*, in so far as they reach our Sentiments, and give us a peculiar Turn and Appearance: A Change in any one of *them* makes an Alteration upon *Us*; and taken together, we must consider them as the Moulds that form us into those Habits and Dispositions, which sway our Conduct, and distinguish our Actions.





S E C T. II.

THERE are some Things, *My Lord*, Sect. 2. which, tho' they happen in all Ages, are yet very hard to describe. Few People are capable of observing them; and therefore Terms have not been contrived to express Perceptions which are taken from the widest Views of Human Affairs. Of this kind is a Circumstance which attends the Fate of every Nation. It may be called a *Progression of Manners*; and depends

Sect. 2. depends for the most part upon our Fortunes:  As they flourish or decline, so we live and are affected; and the greatest Revolutions in them produce the most conspicuous Alterations in the other: For the Manners of a People seldom stand still, but are either polishing or spoiling. In Nations, where for many Years no considerable Changes of Fortune happen, the various Rises and Falls in their moral Character are the less observed: But when, by an Invasion and Conquest, the Face of things is wholly changed; or when the original Planters of a Country, from a State of Ignorance and Barbarity, advance, by Policy and Order, to Wealth and Power, it is *then*, that the Steps of the Progression become observable: We can see every thing on the growing Hand, and the very *Soul* and *Genius* of the People rising to higher Attempts, and a more *liberal Manner*.

FROM the Accounts left us of the State of *ancient Greece*, by the most accurate of their Historians ^a, we may perceive *three Periods* in their Affairs. The *first*, from the dark Ages, of which they had little or no Knowledge ^b, to the time of the *Trojan War*. The *second*, from the taking of *Troy*, to the *Persian Invasion*, under *Xerxes*. The *third*, from that time, to the loss of their Liberty, first by the *Macedonians*,
and

^a *Thucydides*, Lib. i.

^b Cur supera Bellum Thebanum & Funera Trojæ,
Non alias alii quoque res cecinere Poetæ?

Quo tot facta Virum toties cecidere? Nec usquam,
Æternis famæ Monumentis insita florent?

T. Lucre

and then by the *Romans*. *Greece* was peopled in Sect. 2. the First; she grew, and the *Constitution* was settled in the Second; *she enjoyed it* in the Third, and was in all her Glory. From the two *first* Periods *Homer* drew his *Imagery* and *Manners*, learned his *Language*, and took his *Subject*, which makes it necessary for us to review them.

WHAT is properly called *Greece*, is but a rough Country: It boasts indeed, as well it may in such an Extent, many a fine Vale, and delicious Field; but taking it together, the Soil is not rich or inviting. It was anciently but thinly inhabited; and these Inhabitants were exposed to the greatest Hardships: They had no constant nor fixed Possessions; but there were frequent Removes, one Nation or Tribe expelling another, and possessing themselves of their Seats^c: This was then look'd upon to be a Calamity, but not near so grievous as we imagine it now, or indeed as they themselves thought it afterwards: For there being no Traffick among them, or secure Intercourse, they had but the bare Necessaries of Life: They planted no Lands, acquired no Superfluities, and built only Shelters from the Weather^d: Experience

^c ἡ Ἑλλάς ἐ παλαιῇ βεβαίως οἰκισμένη, ἀλλὰ μεταναστεύει τὰ πρῶτα. Θερυδ. β. α.

^d Nec robustus erat curvi Moderator Aratri

Quisquam; nec scibat ferro molliri Arva;

Nec nova defodere in terram Virgulta; nec altis

Arboribus, veteres decidere falcibu' ramos.

Quod Sol atque Imbres dederant, quod Terra crearat

Sponte suâ, satis id placabat Pectora donum:

Glandiferas inter curabant Corpora Quercus.

T. Lucrét. Lib. 5to.

Sect. 2. rience made them sensible of the Uncertainty of their Possessions; and as they knew not how soon a superior Force might spoil them of their Lands, so they were sure of finding such a scanty Subsistence as they then enjoyed, in any Country where they happened to wander; and therefore, without making much Opposition, they quitted their sorry Dwellings, and made room for an Invader.

OF a piece with this way of living at Land, was their Manner *at Sea*, as soon as they began to build Ships, and ventured to visit distant Coasts: They turned themselves wholly to Piracy; and were so far from thinking it *base*, that the living by Plunder gave a Reputation for Spirit and Bravery. This Practice continued long in *Greece*, not among the meaner sort of People only; but the most powerful of the Tribe sailed out with those under their Command, took what Ships they met; and, if they thought their Numbers sufficient, they often fell upon the Villages along the Coast, killed the Men, and carried the Women and Goods to their Ship ^e. *Thucydides* says, that even in his time there were several uncivilized Countries in *Greece*, whose Inhabitants lived both by Sea and Land after the old barbarous manner ^f.

THESE

^e Πορθηταὶ γὰρ ἦσαν οἱ Ἕλληνες, καὶ ἐπιδυμηταὶ τῇ ἀλλοτείας, κατὰ σπάνιν γῆς. Strabo Geograph. Lib. xvii.

^f *Thucydides*, Lib. i. καὶ μέχρι τῆς πολλὰ τῇ Ἑλλάδι παλαιῇ τρεῖς νημεῖαι, ἀπὸ τῶν Λόκων τῶν Ὀζόλων, καὶ Αἰτωλῶν, καὶ Ἀχαρνῶν, καὶ τὴν αὐτὴν ἠπείραν. See also *Plutarch*, in the Life of T. Q. *Flaminius*.

THESE then were the *Manners* in *Homer's* Sect. 2. Days; and *such* we find them in his Writings. *Ulysses* returning in disguise to his own Country, was received by his Servant *Eumæus*, as a poor old Man, into his Cottage; and being questioned *who* and *whence* he was, tells this plausible Tale; "That he was of *Crete*, a natural
 " Son of the renowned *Castor*, and much be-
 " loved by his Father while he lived; but at
 " his Death, his Brothers had drove him out
 " of the House, and defrauded him of his
 " share of the Patrimony: That nevertheless
 " his Worth and Bravery had procured him a
 " rich and honourable Match:" He then bids him judge of the Ear by the Stalk; expatiates a little upon his own martial Character, and adds,

ΤΟΙΟΣ Ε' ΕΝ ΠΟΛΕΜΩ ΕΡΤΟΝ ΔΕ ΜΟΙ ΟΥ
 ΦΙΛΟΝ ΕΣΚΕΝ.

*Such in the War; I scorned Country Toils
 And Household Cares, and bringing up of Chil-
 dren:*

*But Ships with Sails and Oars rejoic'd my Soul;
 Battles, and burnish'd Arms, and glitt'ring Spears,
 Things that to others Terror bring, and Dread,
 Were my Delights; so God had form'd my Heart.*

HERE is a Man who plainly professes Pi-
 racy; and accordingly he tells, that in nine se-
 veral Courses he gained so much Wealth, that
 C he

Sect. 2. he was held in great Esteem among his Countrymen,

— ΑΙΨΑ Δ' ΟΙΚΟΣ ΟΦΕΛΛΕΤΟ, &c.

*My House was soon advanc'd; and afterwards
I Reverence had, and Awe among the Cretans.*

And when *Ulysses*, in his turn, comes to enquire into the Fortunes of *Eumæus*, he chuses this Supposition, as the most natural he could make :

*But come, and tell me truly what I ask;
Whether the spacious Town was pillaged,
In which thy Father, and thy Mother liv'd?
Or whether Men came unawares upon thee,
Left single with the Oxen, or the Sheep,
And dragging thee aboard, sail'd over hither
To this Man's Dwelling? — g*

These being the Manners of the Times, we need not wonder at *Homer's* representing the good *Nestor*, as entertaining *Telemachus* and his Company very honourably in his House, and after the Repast, asking them, *Whether they were Merchants*—

Η ΜΑΥΡΙΔΙΩΣ ΑΛΛΗΛΗΣΘΕ, ΟΙΑ
ΤΕ ΔΗΙΣΤΗΡΕΣ ;

— Or do you rove uncertain,
As being Robbers? —

NOR was *Homer's* own Country behind-hand with the rest of the Greeks. We learn from

ε' Οδυσ. σ.

Hero-

Herodotus, that *Latona's* Oracle in *Boutoo* had Sect. 2. assured *Pſammetichus* (one of the twelve Kings, when *Egypt* was broken into petty Governments) That *brazen Men* would come to his Assistance: They were no other, ſays the Hiſtorian, than ἼΩΝΕΣ τε καὶ ΚΑΡΕΣ ἄνδρες κατὰ λήϊον ἐκπλώσαντες, *Ionian* and *Carian* Crews, who had failed out on Piracy, and were forced by Storm to land in *Egypt*.

BUT as every Misfortune forces Men to think of a Remedy, the Calamities to which this barbarous Way of living was expoſed, taught the *Greeks*, in proceſs of time, the Neceſſity of walling their Towns; which, in its turn, procured them Security and Wealth, and firſt enriched the Cities upon the Sea: Theſe who lay moſt expoſed to Inſults before, were now moſt open to Trade; and the *Phœnician* and *Egyptian* Merchants quickly taught them the Methods of Gain: By this means *Chalcis*, *Corinth*, and *Mycenæ* were the firſt opulent Cities after the Iſles. Riches ſoon produced Subordination; the leſs powerful being contented with the Protection of the Rich and Brave; and theſe, on the other hand, were glad of Numbers for carrying on their Affairs ^h.

POVERTY was ſtill prevalent in the Country, when *Pelops* came from *Aſia*, with a Flood of

C 2

Wealth

^h Condere cœperunt tum Urbeis, Arcemque locare
Præſidium Reges ipſi ſibi, perſugiumque;
Et Pecudes & Agros diviſère; atque dedere
Prò facie cuiuſque, & viribus, ingenioque.

T. Lúcret. Lib. v.

Sect. 2. Wealth 'till then unknown to Greece; and by that, and his Skill in the necessary Arts of Life, he gained such Power among the rude Inhabitants, that he gave his Name to a great Part of the Country ⁱ.

HIS Descendants *Atreus* and *Thyestes* added to their hereditary Dominions; and Fortune made a Present of a new Kingdom to the elder Brother. *Eurystheus* his Nephew, King of *Mycenæ*, of the Line of *Perseus*, going against the *Heracrides*, or Posterity of *Hercules*, entrusted him with the Government during his Absence. The Expedition proved fatal to *Eurystheus*; and the Inhabitants of *Mycenæ* being afraid of a victorious Tribe, and having proof of the Ability of their Governor *Atreus*, unanimously offer'd him the Kingdom. Thus the Family of *Pelops* got the possession of two Kingdoms, and became superior in Wealth and Power to the *Perseids* their Rivals.

THIS *Atreus* seems to have been the *first*, who, after the Days of *Minos*, had fitted out a Fleet; for besides a large and flourishing Kingdom on the Continent, he left to *Agamemnon* the Sovereignty of many of the *Islands*, which cou'd never be held in subjection without a naval Force. They had been early enriched, as hath been observed above, by Commerce with *Syria*, *Phœnicia*, and *Egypt*, the first civilized Countries.

AGA-

ⁱ PELOPONNESUS or *Pelop's Island*.

AGAMEMNON possessed of this wide Do-Sect. 2. minion and great Wealth, as things then went, was more in a condition, than by the Oaths sworn to *Tyndarus*, to resent his Brother's Wrongs, and to put himself at the Head of the first Expedition which *Greece* made in common against a foreign Enemy ^k. But the length of the War, e'er *Troy* was taken, and the Misfortunes the *Greeks* met with in their Return, brought new Disorders upon the victorious Nation. Many of the Princes ^l being killed, and some of them lost by the way, *Parties* started up in the Cities, and the *Greeks* fell to their old Trade of one Tribe's expelling another, as formerly.

BUT now the Contentions were longer and more obstinate, and more Blood was spilt before either Side wou'd submit. Their Cities were better worth fighting for, and were not easily given up by People grown expert in War. Nor did the Tribe that was worsted wander up and down, as before, to seek new distant Habitations; but they *fortified* their new Cities, to secure themselves and their Posterity against the like Calamities. Thus for some Ages after the taking of *Troy*, *Greece* was indeed increasing in Wealth, and Numbers of Inhabitants; but was continually engaged in Wars; Taking of Towns,

C 3

Battles

^k Πρὸ τοῦ τῶν Τρωϊκῶν ἔδεν φαίνεται πρῶτον κοινῇ ἐργασασθῆναι ἢ Ἑλλὰς. Θουκιδ. α.

^l Τὰ μὲν ἡγεμόνων οἱ Βοιωτῆς ἐς Τροίαν ἡγᾶτον μόνον ἀνέστρεψεν εἰκαδὲς δ' Ἀχαιοί. Παυσ. Βοιωτ. βιβ. α.

Sect. 2. Battles of Tribes, Piracy, and Incursions, were
 common Adventures ^m.

IN the second or third Age of this Period was HOMER born; that is, "at a Time when
 " he might, as he grew up, be a Spectator of
 " all the various Situations of human Race;
 " might observe them in great Calamities, and
 " in high Felicity; but more generally they
 " were increasing in Wealth and Discipline." For I cannot help observing, that from these hard Beginnings, and jarring Interests, the Greeks became early Masters of the *military* Art, and by degrees, of all others that tend to enrich or adorn a City, and raise a Commonwealth: Shipping and Commerce, domestic Order, and foreign Influence, with every subservient Art of Policy and Government, were invented, or improved; and some of them brought to a very great degree of Perfection.

AND truly it cou'd not be otherwise, while each City was *independent*, rivalling its Neighbour, and trying its Genius in Peace, and its Strength in War ⁿ. Upon good or bad Success, the Citizens, all concerned in the Administration, made a careful Enquiry into the Cause of it;

^m Μάλιστα μὲν οὖν κατὰ τὰ Τρωϊκά, καὶ μὴ ταῦτα, γένεσθαι τὰς ἐφόδους καὶ τὰς μεταναστεύσεις συνέβη. ἥ τε βαρβαρῶν ἄμα καὶ ἡ Ἑλλήνων, ὁρμὴ πρὶν χρησάμεθα πρὸς τὴν τῆς ἀλλοτρίας κατάσχεσιν. Ἀλλὰ καὶ πρὸ ἡ Τροϊκῶν ἦν ταῦτα. τό τε γὰρ Πελασγῶν ἦν οὐλον, καὶ ἡ Καυκῶνων, καὶ Δελέγων. Εἰρηται δ' ὅτι πολλαχῆ τῆς Εὐρώπης ἐπύχανε τὸ παλαιὸν πλανώμενα, ὥστε ποιεῖ τοῖς Τρωσὶ συμμαχῶντα ὁ Ποιητὴς ἐκ ἐκ τῆς περαίας. Στραβων. Μυσία. βιβ. 16.

ⁿ Πᾶσα γὰρ ἡ Ἑλλάς ἐσθλὴν φορεῖ διὰ τὰς ἀνέγκτας τε δικήσεις καὶ ἐκ ἀσφαλείας παρ' ἀλλήλους ἐφόδους. Θουκυδίδης βιβλ. 2. α.

it; What Fault in their Conduct had procured Sect. 2.
the one, or what Excellency in their Constitution the other? This Liberty produced Hardi-
ness and Discipline; which at length arose to
that height, that ten thousand *Greeks* were an
Overmatch for the *Persian* Monarch, with all
the Power of the *Asiatic* Plains.

THIS indeed happened long after; but the
Struggle was *fresh* in *Homer's* Days: Arms
were in Repute, and *Force* decided *Possession*°. He saw Towns taken and plundered, the Men
put to the Sword, and the Women made Slaves:
He beheld their despairing Faces, and suppliant
Postures; heard their Moanings o'er their mur-
dered Husbands, and Prayers for their Infants to
the Victor.

ON the other hand, he might view Cities
blessed with Peace, spirited by Liberty, flou-
rishing in Trade, and increasing in Wealth. He
was not engaged in Affairs himself, to draw off
his Attention; but he wander'd through the
various Scenes, and observed them at leisure.
Nor was it the least instructive Sight, to see a
Colony led out, a City founded, the Founda-
tions of Order and Policy laid, with all the Pro-
visions for the Security of the People: Such
Scenes afford *extended* Views, and natural ones

C 4

too,

° *Homer* says of *Antiope*,

Καὶ ρ' ἔτεκεν δύο παῖδ', Ἀμφιόνα τε Ζῆν' ἦν τε;

Οἱ πρῶτοι Θέβης ἔδ' ἔκπουν ἐπαπύλοιο,

Πυργῶσαν τ', ἐπεὶ ἔμ' ἀπύργων τ' ἔδωκετο

ἡμέμεν ἐνρύχρον Θέβην, κρατερῶ περ ἔοντε.

Ὀδυσ. Παρ. δ. λ. In the Νέκυρμαντεα.

Sect. 2. too, as they are the immediate Effect of the great Parent of Invention, *Necessity*, in its young and untaught Effays.

THE Importance of this good Fortune will best appear, if we reflect on the Pleasure which arises from a Representation of *natural* and *simple Manners*: It is irresistible and enchanting; they best shew human Wants and Feelings; they give us back the Emotions of an *artless* Mind, and the plain Methods we fall upon to indulge them: Goodness and Honesty have their Share in the Delight; for we begin to love the Men, and wou'd rather have to do with them, than with more refined but *double* Characters. Thus the various Works necessary for building a House, or a Ship; for planting a Field, or forging a Weapon, if described with an Eye to the Sentiments and Attention of the Man so employed, give us great Pleasure, *because we feel the same*. Innocence, we say, is beautiful; and the Sketches of it, wherever they are truly hit off, never fail to charm: Witness the few Strokes of that nature in Mr. Dryden's *Conquest of Mexico*, and the *Enchanted Island*.

ACCORDINGLY, we find *Homer* describing very minutely the Houses, Tables, and Way of Living of the Ancients; and we read these Descriptions with pleasure. But on the contrary, when we consider our own Customs, we find that our first Business, when we sit down

down to poetize in the higher Strains, is to Sect. 2.
unlearn our daily way of Life; to forget our manner of Sleeping, Eating, and Diversions: We are obliged to adopt a Set of *more natural* Manners, which however are foreign to us; and must be like Plants raised up in Hot-Beds or Green-Houses, in comparison of those which grow in Soils fitted by Nature for such Productions. Nay, so far are we from enriching Poetry with *new* Images drawn from Nature, that we find it difficult to understand the *old*. We live within Doors, cover'd, as it were, from *Nature's Face*; and passing our Days supinely ignorant of her Beauties. We are apt to think the Similies taken from her *low*, and the ancient Manners *mean*, or absurd. But let us be ingenuous, *My Lord*, and confess, that while the Moderns admire nothing but Pomp, and can think nothing *Great* or *Beautiful*, but what is the Produce of Wealth, they exclude themselves from the pleasantest and most natural Images that adorned the old Poetry. *State* and *Form* disguise Man; and Wealth and Luxury disguise Nature. Their Effects in Writing are answerable: A Lord-Mayor's Show, or grand Procession of any kind, is not very delicious Reading, if described minutely, and at length; and great Ceremony is at least equally tiresome in a Poem, as in ordinary Conversation.

IT has been an old Complaint, that we love to disguise every thing, and most of all *Ourselves*.

Sect. 2. *selves*. All our Titles and Distinctions have been represented as Coverings, and Additions of Grandeur to what Nature gave us^p: Happy indeed for the best of Ends, I mean the publick Tranquillity and good Order; but incapable of giving delight in Fiction or Poetry.

By this time, your Lordship sees I am in the case of a noble Historian; who having related the constant Superiority his *Greeks* had over the Inhabitants of the *Assyrian* Vales, concludes “ That it has not been given by the
“ Gods, to one and the same Country, to produce rich Crops and warlike Men^q:” Neither indeed does it seem to be given to one and the same Kingdom, to be thoroughly civilized, and afford proper Subjects for Poetry.

THE *Marvellous* and *Wonderful* is the Nerve of the Epic Strain: But what marvellous Things happen in a well-ordered State? We can hardly be surprized; We know the Springs and Method of acting; Every thing happens in *Order*, and according to Custom or Law. But in a wide uncultivated Country, not under a regular Government, or split into many, whose Inhabitants live scattered, and ignorant of Laws and Discipline; In such a Country, the Manners are
simple,

^p Quel suon fastoso e vano,
Quel inutil Sogetto
Di Lusinghe, di Titole e d' Inganno;
Ch' *Honor* dal volgo insano
Indegnamente è detto,
Non era ancor' degli Animi Tiranno.

Pastor Fido, Choro dell' Atto 4^{to},

^q *Herodotus*.

simple, and Accidents will happen every Day : Sect. 2.
Exposition and Loss of Infants ; Encounters ;
Escapes ; Rescues ; and every other thing that
can inflame the human Passions while acting,
or awake them when described, and recalled by
Imitation.

THESE are not to be found in a well-governed State, except it be during the Time of a *Civil War*, when it ceases to be so : and yet, with all the Disorder and Misery that attends that last of Ills, the Period while it rages is a fitter Subject for an Epic Poem, than the most glorious Campaign that ever was made in *Flanders*. Even the Things that give the greatest Lustre in a regular Government ; the greatest Honours and highest Trusts, will scarcely bear *Poetry* : The *Muse* refuses to bestow her Embellishments on a *Duke's* Patent, or a *General's* Commission. They can neither raise our Wonder, nor gain our Heart : For Peace, Harmony and good Order, which make the Happiness of a People, are the *Bane* of a Poem that subsists by Wonder and Surprise.


TO BE convinced of this, we need only suppose that the *Greeks*, at the time of the *Trojan* War, had been a Nation eminent for Loyalty and Discipline : that Commissions in due Form had been issued out, Regiments raised, Arms and Horses bought up, and a compleat Army set on foot. Let us suppose that all Success had attended them in their Expedition ; that every
Officer

Sect. 2. Officer had vied with another in Bravery against the Foe, and in Submission to his General: That in consequence of these Preparations, and of this good Order, they had at first Onset routed the *Trojans*, and driven them into the Town: Suppose this, and think,—What will become of the glorious *Iliad*? The Wrath of *Achilles*, the Wisdom of *Nestor*, the Bravery of *Dio-medes*, and the Craft of *Ulysses* will vanish in a moment. But Matters are managed quite otherwise;

*Seditione, Dolis, Scelere atque Libidine & Irâ,
Iliacos intrâ Muros peccatur, & extrâ.*

IT is thus that a People's Felicity clips the Wings of their Verse: It affords few Materials for Admiration or Pity; and tho' the Pleasure arising from the sublimer kinds of Writing, may make us regret the Silence of the Muses, yet I am persuaded your Lordship will join in the Wish, *That we may never be a proper Subject of an Heroic Poem.*

BUT now that I have ventured so far, I begin to apprehend that I shall be deserted. The Habit of reconciling Extremes when a publick Concern calls for Attention, is become so natural to your *Lordship*, that it must incline you to wish our Epic Affairs not so desperate; and your Knowledge of the Poetical Privilege will immediately suggest, “That *Our private Man-*
ners,

“ners, it is possible, admit not such Repre- Sect. 2.
 “sentation: nor will our mercenary Wars, 
 “and State Intrigues, receive the Stamp of
 “*Simplicity* and *Heroism* :” But why may
 not a Poet *feign*? Can’t he counterfeit Man-
 ners, and contrive Accidents, as he sees good?
 Is he not intituled to shift Scenes, and introduce
 Persons and Characters at pleasure? Let him
 but exercise his Prerogative, and all will be well:
 Our Manners need be no Impediment; he may
 give his new-raised Generation what *Turn* and
Cast he pleases.

THO’ this seems to promise fair, yet in the
 end, I am afraid, it will not hold good. Your
Lordship will judge whether my Fears are just,
 when relying on that Penetration which at-
 tends your Opinions, I venture to affirm, “That
 “a Poet describes nothing so happily, as what
 “he has seen; nor talks masterly, but in his
 “native Language, and proper Idiom; nor mi-
 “micks truly other Manners, than those whose
 “Originals he has practised and known^r.”

THIS Maxim will, no doubt, appear se-
 vere; and yet, I believe, upon enquiry it will
 hold true *in fact*. If we cast an Eye backward
 upon Antiquity, it will be found that none of
 the great *original* Writers have excelled, but
 where they spoke of the Things they were
 most conversant with, and in the Language and
 Dialect

^r See the Note, pag. 33.

Sect. 2. Dialect they constantly used^f. The satyrical buffoonish Temper of *Archilochus* is well known; nor is it a Secret, that he indulged his Passions, which were neither weak nor few. The *Sententious* Writings of *Euripides*, and *Menander's* polite Pictures of Life, represented their daily Conversation. *Plato's* admired Dialogues are but corrected Transcripts of what passed in the *Academy*: And *Lucilius*, preferred by some *Romans* to all that ever wrote^t, wrote himself just as he spoke. *Herodotus's* History shows the *Traveller*, *Thucydides's* the *Politician*, *Dionysius's* the *Scholar*, *Xenophon's* the *Captain* and the *Philosopher*, as truly as they acted those Characters in their Lives: Nor cou'd these *Heroes* have excelled each in his different Way, had they done otherwise.

BUT the Truth of this Maxim will best appear, if we observe its Influence in Conversation and Behaviour. *He* who affects no other than his natural Manners, has a better chance to excel, than if he shou'd attempt to copy another Man's Way, tho' perhaps preferable both in Language and Gesture to his own. It is a small Circle of Acquaintance, which does not afford some diverting Proofs of this common Mistake: And if it was not a disagreeable Occupation, to blame

^f As for the Poets in particular, says *Cervantes*, En resolucion, todos los Poetas antiguos escribieron en la Lengua que mamaron en la Leche; y no fueron a buscar las estrangeras para declarar la alteza de sus Conceptos. *Don Quixote*, Parte II. lib. 5. c. 16.

^t *Lucilius* quosdam ita deditos sibi habet Amatores, ut eum omnibus Poetis præferre non dubitent. *Quintil. de Satyr.*

blame and find fault, it were easy to produce many Instances of the same miscarriage in *Writing*. I will only put your *Lordship* in mind of two great Men, who, with every thing besides to recommend them, have split upon this single Rock; and for that reason, as well as their being dead near two hundred Years ago, they may be mentioned with less Reluctancy. The Persons I mean, are both *Italians*, who had the happiness to see the golden Age of Learning in that Country, the *Pontificat* of *Leo X*. Sect. 2.

PIETRO BEMBO was of a noble Family in *Venice*; his early Merit recommended him to *Leo*, who loved to fill his Court with learned Men, and had a true Judgment in such things himself. *Bembo* was made Secretary for the *Apostolic Briefs*; and, after two Successions to the *Pontificat*, was raised to the Dignity of the *Purple*, chiefly for his Reputation in Literature: And indeed his Learning and Abilities are unquestionable. But at the same time, this great Man, admiring only the *Roman* Eloquence and Manners, wrote a History of his own Country, so much upon the Model of a *Latin Annal*, that not only the general Turn and Cast of the Work is servilely copied, but the Peculiarities of their Style, their Computation of Miles and Time, and the *Forms* of their Religion and Government, are with infinite labour wrought into a *Venetian* Story. The effect of it is, to enervate and deaden his Work, which a Writer of half
his

Sect. 2. his Knowledge and Accomplishments, would
 ~~~~~ have told better without his *Affectation*.

A LITTLE younger than the Cardinal was *Giovanni Giorgio Trissino*, a Native of *Vicenza*. He was look'd upon as one of the greatest Masters of ancient Learning, both *Greek* and *Roman*, of his Age; and, which rarely happens, was blest at the same time with a Flow of *Tuscan* Eloquence. A Man so qualified, easily saw the Faults of his contemporary Writers; and thought it not impossible, with his Talents and Judgment, *To produce such a Poem in Italian, as Homer had done in Greek.*

HE set about it, and placed this great Model before his Eyes: He abandoned the use of Rhyme, followed the natural Run of Speech in his Verse; and endeavoured to adapt his Inventions to the State and Temper of his Age and Nation. He took *Italy* for the Subject of his Poem, as *Homer* had taken *Greece*: He has Champions of the same Country, as *Homer* has *Grecian* Heroes: He uses *Angels* for his Divinities, and supplies the ancient *Furies* with modern *Devils*: In his Geography, as *Homer* described *Greece*, and chiefly *Thessaly*; *Trissino* describes *Italy*, and dwells on *Lombardy*. He has even attempted *Fable*, and interwoven allegorical Stories of Life and Morals, with the Body of the Narration. But after all, the *native Italian* Manners are lost; and the high Spirit and secret Force which bewitches a Reader, and dazzles his Eyes, that  
 he



he can see no Faults in *Dante* and *Ariosto*, is Sect. 2. here crush'd by Imitation. Its Fate has been answerable: The *Italia Liberata* (for so he called his Poem) being no more read or known, than *Chapelain's Pucelle* wou'd be without *Boileau*, or Sir R \* \* \*'s *A \* \* \* d* without the *D \* \* \**. *Trissino* owes his Fame to his *Sophonisba*, a Tragedy, and to his *Miscellanies*; and the *Cardinal* is preserved from Oblivion by his *Letters* and *Love-Verses*; and there too, the same Inclination to copy has made him check his natural Fire, that he might attain *Cicero's* Elegance in the one, and *Petrarcha's* Purity and Softness in the other.

To say the Truth, *My Lord*, we are born but with narrow Capacities: Our Minds are not able to master two Sets of Manners, or comprehend with facility different *Ways* of Life<sup>u</sup>. Our Company, Education, and Circumstances make deep Impressions, and form us into a *Character*, of which we can hardly divest ourselves afterwards. The Manners not only of the Age and Nation in which we live, but of our City and Family, stick closely to us, and betray us at every turn, when we try to dissemble, and wou'd pass for Foreigners. These we understand, and can paint to perfection; and there is no one so undiscerning,

as

<sup>u</sup> Καὶ ἐπ' ἡγεσιῶν, φαίνεται μοι, ἐς μικρότερα κατὰ κερατὶδι  
 ἢ τὸ ἀνθρώπου φύσις, ὥς ἀδύνατον εἶναι πολλὰ καλῶς μιμεῖσθαι, ἢ  
 εὐτὰ ἐκεῖνα ἀρετῆων, ὅν δὲ καὶ τὰ μμήματα ἐστὶ ἀφομοιωμένα.  
 Πλάτων. Πρὸς Πολίτ. γ.

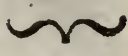


Sect. 2. as not to see, how happy we have been in describing those Parts of *modern* Life we have undertaken. Was there ever a more natural Picture than the *Way of the World*? Or can any thing in its kind surpass the *Rape of the Lock*? The Authors, doubtless, perfectly knew the Life and Manners they were painting, and have succeeded accordingly.

HERE THEN was *Homer's* first Happiness: He took his plain natural Images from *Life*; He saw *Warriors*, and *Shepherds*, and *Peasants*, such as he drew; and was daily conversant among *such* People as he intended to represent: The Manners used in the *Trojan* Times were not disused in his own: The same way of living in private, and the same Pursuits in publick were still prevalent, and gave him a *Model* for his Design, which wou'd not allow him to exceed the Truth in his Draught. By frequently and freely looking it over, he cou'd discern what Parts of it were fit to be represented, and what to be passed over \*.

FOR so unaffected and simple were the Manners of those Times, that the Folds and Windings of the human Breast lay open to the Eye; People were not as yet taught to be ashamed of themselves and their natural Appetites, nor consequently to dissemble them: They made no scruple of owning the *Inclinations* of their Heart, and openly indulged their Passions, which

\* ————— Et quæ  
Desperat tractata nitefcere posse, relinquit.

which were entirely void of Art and Design y. Sect. 2.  
 This was *Homer's* Happiness, with respect to   
*Mankind*, and the living Part of his Poetry :  
 As for the other Parts, and what a Painter wou'd  
 call *Still-Life*, he cou'd have little Advantage  
 over the Moderns : For we are not to imagine,  
 that he cou'd discover the entertaining Prospects,  
 or rare Productions of a Country better than we  
 can. *That* is a Subject still remaining to us, if  
 we will quit our Towns, and look upon it :  
 We find it, accordingly, nobly executed by ma-  
 ny of the Moderns, and the most illustrious In-  
 stance of it, within these few Years, doing Ho-  
 nour to the *British* Poetry z.

IN SHORT, it may be said of *Homer*, and of  
 every *Poet* who has wrote well, “ That *what* he  
 “ felt and saw, *that* he described ; and that  
 “ *Homer* had the good Fortune to see and learn  
 “ the *Grecian* Manners, at their true Pitch and  
 “ happiest Temper for Verse :” Had he been  
 born much sooner, he could have seen nothing  
 but Nakedness and Barbarity : Had he come  
 much later, he had fallen either in *Times of*  
*Peace*, when a wide and settled Policy prevailed  
 over *Greece* ; or in *General Wars*, regularly car-  
 ried on by civilized States, when private Pas-  
 sions are buried in the common Order, and  
 established Discipline.

D 2

S E C T.

y Bold *Homer* durst not so great Virtue feign  
 In his best Pattern : Of *Patroclus* slain,  
 With such Amazement as weak Mothers use,  
 And frantick Gesture, he receives the News.

WALLER.

z The SEASONS, by Mr. *Thomson*.





*Gravelot inv.*

*G. Vander Gucht scul.*

## S E C T. III.

Sect. 3.

WHOEVER reflects upon the Rise and Fall of States, will find, that along with their Manners, their *Language* too accompanies them both in their Growth and Decay. Language is the Conveyance of our Thoughts; and as they are noble, free, and undisturbed, our Discourse will keep pace with them both in its Cast and Materials. By this means a Convention of Men of Spirit and Understanding, who have the Business of a City or State to manage (if they are not to receive their Orders in silence from a Superior) will naturally produce



duce Speakers and Eloquence. The same Men, Sect. 3. if they quit their Town, and look abroad, will speak of the Objects presented to them by Nature's Face, with the same Freedom and Happiness of Expression: And if, in a wide Country, there are many such Societies, speaking the same Tongue, but in different Dialects; the Language will reap the Benefit, and be enriched with new Words, Phrases, and Metaphors, according to the Temper and Genius of the several People: While at the same time, each approve their own, because it is used by their Governors in their own *independent* State.

IT is a little surprizing to observe, what a contemptible Figure the Beginnings of the human Race make in the Pictures drawn of them by the Ancients :

*Cum prorepserunt primis Animalia Terris,  
Mutum & turpe Pecus, glandem atque cubilia  
propter,  
Unguibus & Pugnis, dein Fustibus, atque ita porro  
Pugnabant Armis, quæ post fabricaverat Ufus ;  
Donec Verba, quibus voces sensusque notarent,  
Nominaque invenêre.——<sup>a</sup>*

They thought, it would seem, that *Language* was the first Tamer of Men <sup>b</sup>, and took its Origin to


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have

<sup>a</sup> Horat. Sat. iii. Lib. i.

<sup>b</sup> Εργονομὸν δ' ἡμῖν τὸ πάθειν ἀλλήλους, καὶ δηλῆν πρὸς ἡμᾶς αὐτοὺς περὶ ὧν ἂν βεληθώμεν, ἢ μόνον τὸ ΘΗΡΙΩΔΩΣ ΖῆΝ ἀπηλλάγμεν, ἀλλὰ καὶ συνελθόντες πόλεις ὠκίσαιμεν, καὶ νόμους ἐδέμεθα, καὶ τέχνας ἐυροίμεν· καὶ σχεδὸν ἀπ᾿ αἵμα τὰ δὲ ἡμῶν μηχανημένα ΛΟΓΟΣ ἡμῖν ἐστὶν ὁ καλῶς κελεύει.

Ἰσοκράτης. πρὸς Νικοκλήν.

Sect. 3. have been certain rude accidental Sounds, which  
 that naked Company of scrambling Mortals emitted by chance c.

UPON this Supposition, it will follow, that at first they uttered these Sounds in a much higher Note than we do our Words now; occasioned, perhaps, by their falling on them under some *Passion*, Fear, Wonder, or Pain<sup>d</sup>; and then using the same Sound, either when the Object or Accident recurred, or when they wanted to describe it by what they felt from its Presence: Neither the Syllables, nor the Tone could be ascertained; but when, prompted by the Return of the Passions, under which they invented them, they extended their Throats and put several of these *vocal* Marks together, they wou'd then seem to *sing*. Hence ΑΥΔΑΕΙΝ signified at first simply to *speak* or utter the Voice, which now, with a small Abbreviation (ΑΔΕΙΝ) signifies to *sing*: And hence came the ancient Opinion, which appears so strange to us, “That Poetry was before “Prose.”

THE Geographer *Strabo*, a wise Man, and well acquainted with Antiquity, tells us, that  
*Cadmus*,

“Τὸς δ' ἐξ ἀρχῆς γεννηθέντας τ' ἀνθρώπων, φασὶ ἐν ἀτάκῳ καὶ θνητῷ βίῳ καθεστῶτας, σποράδην ἐπὶ τοῖς νομαῖς ὕξιέναι, καὶ περισσέριθ' ἢ τε βοτάνης τὴν περισπινεσάτῳ, καὶ τὸς αὐτομάτως ἀπὸ τ' δένδρων κάρπας. Καὶ πολεμικὰς μὲν ὑπὸ τ' θνητῶν, ἀλλήλοις ἢ βόηθαι, ὑπὸ τῷ συμφέρονι δ' διδασκαλικὰς, — Τῆς φωνῆς δ' ἈΣΗΜΟΥ καὶ ΣΥΓΚΕΧΥΜΕΝΗΣ ὄσης, ἐκ τῶ καὶ ὀλίγον ΔΙΑΡΘΡΟΥΝ τὰς λέξεις. Διοδ. Σικελ. βιβλίου θ'. α.”

“Καὶ γὰρ εἰκὸς ἀνθρώπου ἐν ΧΡΕΙΑ λόγῳ τὸ πρῶτον καὶ φωνῆς ἐνάρθρῳ γενέσθαι, τὰς τε πρῶτας καὶ τὰς πρῆχοντας αὐτὰς, καὶ τὰ ΠΑΘΗ καὶ τὸς ΠΑΣΧΟΝΤΑΣ ἀλλήλοις διασφῆν καὶ ἀποσημαίνειν, βελονικὰς Πλατάρχ. Πλατωνικῶν. Ζητημάτων.



Cadmus, Pherecydes, and Hecatæus first took the Sect. 3. Numbers, and the Measure from Speech, and reduced that to Prose which had always been Poetry before. And the admired Judge of the Sublime, in the Fragment of a Treatise we have unhappily lost, has this remarkable Sentence :

“ MEASURE, says he, belongs properly to  
 “ Poetry, as it personates the various *Passions*  
 “ and their Language ; uses Fiction and Fables,  
 “ which naturally produce Numbers and Harmony : ’Twas for this reason, that the Ancients in their *ordinary Discourse* delivered  
 “ themselves rather in Verse than Prose ”.

HAD I to do with some others, I should be at the pains to shew the Connexion of the first and last Part of this Opinion ; but your Lordship will easily see, That he thought the Life of the Ancients was more exposed to *Accidents* and Dangers, than when Cities were built, and Men were protected by Society and a *Publick* ; and of consequence that their Discourse must be more passionate and metaphorical. Give me leave only to add, that the Composition of the Names of TRAGEDY and COMEDY, which were Representations of *ancient Life* (Τραγωδία, Κωμωδία) undoubtedly prove that they were originally *sung* when acted, and not repeated, as they are now. Nor do I in the least question, but that the first

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things

Ἐ μᾶλλον δὲ πρὸς τὸ μέτρον τῶ ποιητικῶ, πᾶσι πλείοις χρωμένη καὶ λέξει· καὶ δὴ, καὶ μέθοις καὶ πλάσμασι, δι’ ὧν ἀρμονία κατασκευάζεται. ταῦτ’ ἀρχὴ καὶ οἱ Παλαιοὶ ἐμμέτρως μᾶλλον τὰς οἰκίας ἐποίησαν λόγους ἢ πεζούς. Λογισίνα δὲ ΜΕΤΡΟΥ, ἀποσπασματ.



Sect. 3. things which were committed to Writing in *Greece*, as Oracles, Laws, Spells, Prophecies, were in Verse; and yet they got the simple Name of *ῥήματα*, Words or Sayings<sup>f</sup>; as the first *Romans*, for the same reason, called them *FATA*, from a Verb signifying to *utter the Voice* or to *speak*<sup>g</sup>. But however these things be, it is certain, that the  
*primitive*

<sup>f</sup> Some Vestiges of this Poetic Turn remain in the Pictures of Eastern Manners, that are preserved in the oldest Accounts of the *Moors* and *Spaniards*; where the *Romanzes* occur every other Page, and the Conversations upon passionate Subjects run into a loose kind of Verse: For Example,

Abenamar! Abenamar!  
Moro de la Moreria!  
El dia que tu naciste,  
Grandes Señales avia:  
Estava la Mar en Calma,  
La Luna estava crecida;  
Moro que en tal Signo nace  
No deve dezir Mentira.

And in the same Spirit,

Reduan! Si se te acuerda  
que me diste la Palabra,  
Que me darias a Jaën  
en una noche ganada:  
Reduan! Si tu lo cumples  
darete paga doblada:  
Y si tu no lo cumplieses  
desterrarte hé de Granada.

*Histor. de las Guerras Civiles de Granada.*

These *Romanzes* are so old, that they are brought by the *Arabs* as the Proofs of their Histories.

<sup>g</sup> *FARI*: the Word derived from it was not used single at first; but they commonly called those things *FATA Jovis*, I believe from the old Oracle in *Dodona*, sacred to *Jupiter*. So *Virgil*, the great Imitator of ancient Language, *Et sic Fata Jovis poscunt*. *Æneid. vi.* Tho' afterwards, from the Import of the Subject, it came to bear the present Signification. The *Greeks*, when they begun to affect Accuracy, made a Compound of the single Word *ΦΑΤΑ*, and called it *Θεσφατα*; not only Sayings, but Sayings of the God, *Θεὸς Φάτα*.

*primitive Parts* of the Languages reputed *Original*, are many of them rough, undeclined, impersonal Monosyllables; expressive commonly of the *highest Passions*, and most *striking Objects* that present themselves in *solitary savage Life*<sup>n</sup>. Sect. 3.

FROM THIS Deduction, it is plain that any Language, formed as above described, must be full of Metaphor; and that Metaphor of the boldest,

<sup>n</sup> As this way of tracing a Language places it in an uncommon Light, it will be proper to illustrate it by a few such Examples, as are most connected with ordinary Life. The two usual Words in *Hebrew* for Meat and Food, *Lechom*, and *Tereph*, signify at the same time, the one *Fighting*, and the other *Rapine* or *Plunder*. *Gur* signifies to go abroad, to travel; and the Adjunct of it to *dread*, to be in fear: And *Ger* or *Gur*, a *Stranger* and a young *Lion*. The old Word for *Wealth* in *Greek*, *Λεΐα*, means nothing originally but *Spoil*, the Product of War and Piracy; and comes from *Λάω*, *Abigo*, whence the Word in use *ἐλαύνω*, forms its Tenses: And the great variety of Words they have to signify *Good* and *Better*, take their Origin from *Strength* and *Violence*. This Collusion of different Significations to the same Word, which is observable throughout the original Languages, must be very convincing to such as are acquainted with their Idiom and Propriety. The constant Reason of them is, the Connexion which these various Meanings had in the *Manners* then prevalent. Some of these Connexions are vanished in a civilized Life and Change of Manners: Others of them still remain; such as *Zonab*, *Caupona*, *Hospita*; and *ZonabScortum*, *Meretrix*. *Hbasar*, to grow rich; and *Hbasar*, to receive *Tythes*, to be a *Priest*; with a hundred more of the same kind. But it gives us an Idea of a dismal Way of Living, to find the Word *Karab*, that signifies to draw near to one, to approach, signifying at the same time, to fight, to make War; and thence the Word *Kerab*, a *Battle*. It puts me in mind of the horrible Image given us by *Orpheus*.

Ἦν χεῖν ἡνίκα φῶτες ἀπ' ἀλλήλων βίον ἔιχον  
 Σαρκοδακῆ· κρείων δὲ τ' ἥτονα φῶτα δαΐζε.  
 Σέξτ. Ἐμπειρικὸς πρὸς Μαθημ. βιβ. β.

Father Ricci in his *Christian Expedition to China*, says expressly, That their Language consists wholly in Monosyllables: The same seems to have been the Case of the ancient *Egyptian*; and, as we may observe ourselves, of the greatest Part of the Northern Tongues.



Sect. 3. boldest, daring, and most natural kind: For Words taken wholly from rough Nature, and invented under some Passion, as Terror, Rage, or Want (which readily extort Sounds from Men <sup>i</sup>) would be expressive of that Fanaticism and Dread, which is incident to Creatures living wild and defenceless <sup>k</sup>: We must imagine their Speech to be broken, unequal, and boisterous; one Word or Sound, according to its Analogy to different Ideas, wou'd stand for them all; a Quality we often mistake for Strength and Expression, while it is a real Defect.

BUT LET us take another Step, and suppose the Affairs of the rude Community to be a little advanced; that they begin to understand their own *Gibberish*, live in tolerable Security, and are at liberty to look around them: In that case, *Admiration* and *Wonder* will succeed. Wonder is the proper Passion of raw and unexperienced Mortals, when rid of Fear. The great Critic among the Ancients has assigned it to *young Men*: A witty Modern of the last Age gives it to the *Ladies*; and one of the finest Pieces written in our Language confines it to *Fools*.

'TIS

<sup>i</sup> At varios Linguæ sonitus *Natura* subegit

Mittere; Et *Utilitas* expressit Nomina rerum.

Lucret.

<sup>k</sup> Nam fuit quoddam tempus, cum in agris Homines passim Bestiarum more vagabantur, & sibi victu ferino Vitam propagabant: Nec ratione Animi quicquam, sed pleraque Viribus Corporis administrabant. Nondum divinæ Religionis, non humani Officii ratio colebatur: Nemo legitimas viderat Nuptias; non certos quisquam inspexerat Liberos: Non jus æquabile, quid utilitatis haberet, acceperat. Ita propter errorem atque inscitiam, cæca ac temeraria dominatrix Animi Cupiditas, ad se explendam viribus Corporis abutebatur, perniciosissimis Satellitibus.

M. T. Ciceronis de Inventione Lib. i.

'TIS certain, that in the Infancy of States, Sect. 3. the Men generally resemble the *publick Constitution*: They have only that Turn which the rough Culture of Accidents, perhaps dismal enough, thro' which they have passed, could give them: They are ignorant and undesigning, governed by Fear, and Superstition its Companion: There is a vast *Void* in their Minds; they know not what will happen, nor according to what Tenour things will take their Course: Every new Object finds them unprepared; they gaze and stare, like Infants taking in their first Ideas of Light<sup>1</sup>: Their Words express these Feelings; And as there is a mighty Distance from this Starting-place of *Ignorance* and *Wonder*, to the Condition of a wise experienc'd Man, whom few things surprize; who is acquainted with the Fates of Nations, and the Laws and Limits of *our* Situation, the *Language* is tinctured in proportion, and bears the Marks of the intermediate Stages.

IT WERE easy to prove these Assertions by abundance of Grammatical Examples, but they can only be understood by Men, who, like your Lordship, have it in their power to recollect them at pleasure. I will only observe, that the *Turks, Arabs, Indians*, and in general most of the

<sup>1</sup> Οἱ πρῶτα μὲν βλέποντες, ἔβλεπον μᾶλλον

Κλύοντες ἔκ ἤκουον· ἀλλ' ὀνειρέζοντο

Ἀλίςμοι μορφαῖσι, τὸν μακρὸν χρόνον

ἔφουρον εἰκὴ πάντα.

Αἰχὺλ. ΠΡΟΜΗΘΕΥΣ.

This Account of the *first Mortals* is confirmed by the learned and sagacious Philosopher, Εἰκός τε τὰς πρώτας, εἴτε γηγενεῖς ἦσαν, εἴτε ἐκ οὐρανόθεν πνεύσας ἐσώθησαν, ὁμοίους εἶναι· καὶ τὰς τυχόντας καὶ τὰς ἀνοήτους, ὥσπερ καὶ λέγεται κατὰ τὴν γηγενῶν. Αἰετοτέρη Πολιτικ. β.



Sect. 3. the Inhabitants of the *East*, are a solitary kind of People: They speak but seldom, and never long without Emotion: But when, in their own Phrase, they *open* their *Mouth*, and give a loose to a fiery Imagination, they are poetical, and full of Metaphor. *Speaking*, among such People, is a matter of some Moment, as we may gather from their usual Introductions; for before they begin to deliver their Thoughts, they give notice, *that they will open their Mouth; that they will unloose their Tongue; that they will utter their Voice, and pronounce with their Lips*<sup>m</sup>. These Preambles bear a great Resemblance to the old Forms of Introduction in *Homer*, *Hesiod*, and *Orpheus*, in which they are sometimes followed by *Virgil*.

IF THERE is then an inviolable and necessary Connexion between the Dispositions of a Nation and their Speech, we must believe that there will be an *Alloy* of Simplicity and Wonder in the Beginnings of every Language; and likewise that the Dialect will improve with the Affairs and Genius of the People. Upon a nearer View of that which *Homer* spoke, we find it not *original*, but derived from others more ancient: Yet it seems to have begun upon a very small Stock, which the *Pelasgi* spoke<sup>n</sup>, and the old

<sup>m</sup> See the *Arabian Nights* Entertainments; a Translation from the *Arabick*.

<sup>n</sup> Τῷ γηγενοῦς ἰάρ' ἐμ' ἐσὼ παλαίχθονος  
 Ἰνις ΠΕΛΑΣΓΟΥ, τῆς δὲ τῆς ἀρχιγέτης.  
 Ἔμῃ δ' Ἀνακλῖ' εὐλόγως ἐπάνυμον  
 Γένθ ΠΕΛΑΣΓΩΝ τλή' δε καρποῦται χθόνα  
 καὶ πᾶσαν Ἰαίαν ἧς δὲ Ἀλγ' ἐρχεται  
 Στρυμῶν τε πρὸς δύνοντ' ἥλιος κρατῶ.

Ἀΐχουλ. ἸΚΕΤΙΑΕΞ.

old Inhabitants of the Northern Parts of Greece. Sect. 3. The greater Part of its Acquisitions it drew from *Asia, Phœnicia, and Egypt*, by the way of *Cyprus and Crete* °: These, with the other Islands, possessed chiefly by the *Carians*, were first peopled and instructed in the Arts of Life: They lie most conveniently for Merchants sailing from the above-named Countries; and it was either *Trading People*, or Persons under a Necessity of travelling abroad for some bold Actions at home <sup>P</sup>, who were the first Instructors of the ancient *Greeks* <sup>q</sup>.

THESE Adventures came to a Climate which inclines not Men to Solitude, and forbids Idleness: The Necessity of Labour and Contrivance; a growing Commerce, and, more than any thing besides, the Number of independent Governments, and rival Cities, soon raised a nobler Language than any of the Originals. It was at first *simple, unconfined, and free*, as was their Life: The *Politick* Stile grew with their *Constitution*; and was at its *height* when they had most Affairs of that kind, and of the *greatest consequence* to manage: And when a rough warlike People had stripp'd them of their Liberty, they had recourse

° (Κρηνη νῆσος) πᾶσι ἐπικείναι τῇ θαλάσῃ, σχεδὸν τῇ ΕΛΛΗΝΩΝ ἰδρυμένων περὶ τὴν θάλασσαν πάντων. Ἀεῖσο τέλ. Πολιτικ. β.

<sup>P</sup> *Danaus, Cadmus, &c.* See the *Marmora Arundel*. Epoch. 9. concerning the Περὶ ἡκόντορος: and the following Note.

<sup>q</sup> Τὸν μὲν ἐπέκεινα χρόνον, οἱ δυστυχῆες ἐν τοῖς βαρβάρῃσι, τῇ ἐλληνίδων πόλεων ἡξίαν ἄρχεν. Καὶ Δαναὸς μὲν δὲ Αἰγύπτῳ φεύγων, Ἄργος κατέχευε. Κάδμος δὲ ὁ Σιδωνίῳ Θηβῶν ἐβασίλευσε. Κάρες δὲ τὰς Νήσους κατέλαβεν. Πελοποννήσου δὲ συμπάσης ὁ Ταντάλης Πέλοψ ἐκράτησε. Ἰσπερ δὲ Ἑλένης Ἐγκώμιον.



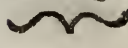
Sect. 3. course to *Philosophy* and *Learning*. The Councils of a free State are managed by *Speaking*, which quickly introduces Eloquence, and the Arts of Persuasion: When *these* turn useless, or dangerous in Publick, Men betake themselves to less obnoxious Subjects.

THESE were the Stages through which the *Greek* Language passed. It went thro' them slowly, and had time to receive the Impression of each: It lasted long, and far out-lived the *Latin*, as it had begun before: The reason was, that amidst all the Broils of *Greece*, they had still Liberty and Employment enough, either in Business or Literature, to keep alive something of their Spirit and Language: *That* will always follow our Fortunes, and be fitted to our Affairs and Condition<sup>r</sup>. For, in fact, what else do we talk of? For this reason, a flourishing, happy Nation, not over-disciplined at the Beginning, that after a long Struggle, and much Trial, comes to excel in every Art of Peace and War; such a Nation must speak the noblest Language; which, in its turn, because of the Instability of human Affairs, has no Security for its Duration.

AFTER such a Deduction, your Lordship is no doubt in Expectation, what is at length to be made of it? It is this, *My Lord*, “ That  
 “ when by the Progression above-mentioned,  
 “ the *Greek* Language was brought to express  
 “ all the best and bravest of the human Feelings,  
 “ and

<sup>r</sup> Format enim Natura prius nos intus ad omnem  
 Fortunarum Habitum ———

Horat. ad Pison.

“ and retained a sufficient Quantity of its Ori- Sect. 3.  
 “ ginal, amazing, metaphoric Tincture; at   
 “ that Point of Time did Homer write.”

I KNOW nothing more proper to convince us of the Truth of this happy Circumstance, than the Consideration of the *Machines* which he employs: The greater Part of them are *natural*; and except the *Egyptian* and *Orphic* Allegories (which he usually puts in the Mouths of his Gods <sup>f</sup>) they are told in the *prevailing Language* of the Country. It is given as a Rule in Poetry †, “ To strip the common Accidents of  
 “ Life of their plain Dress, and ascribe them  
 “ to some superior Power, in order to keep up  
 “ their Dignity; as for inanimate things, we  
 “ must give them Life, cloath them with a  
 “ Person, and proper Attributes:” But few People imagine that the *ordinary* Language wore this metaphorical Habit at that time. Yet it wou’d be inexcusable else, to put Poetical Expressions in the Mouth of any other than the Poet himself: ’Twou’d be really *false Writing*, and is a common Fault in many excellent Performances. *Homer’s* grand Copier, who has wrought one wonderful Poem out of the other’s two, seems to a very candid Judge, to have come short of his Original in this particular: It is the ingenious Mons. *De la Motte* I speak of, who thinks *Eneas* by far too great a Poet; and owns, that

<sup>f</sup> When the Poet mentions them in his own Person, he commonly introduces them with *φασι*, *They say*.

† See *Boileau’s* Art of Poetry.



Sect. 3. that he could not help feeling that Impropropriety thro' the whole of the second and third Books of the *Eneid*; where the Hero is not less florid and figurative in his Narration, than the Poet himself is in the rest <sup>u</sup>.

VIRGIL's writing so long after *Eneas's* Expedition, and in a Language too refin'd for the Manners then in use, makes this Incongruity the more perceptible: But in the *Trojan* Times, their Speech, as well as their Manners retained much of the *Eastern* Cast; their Theology was a *Fable*, and their moral Instructions an allegorical *Tale*. When *Priam* came to beg the Body of his slaughter'd Son, *Achilles* comforts him with a parabolical Story concerning the two Vessels, out of which *Jupiter* dispenses to every Man his Proportion of Good and Evil <sup>x</sup>; and *Glaucus* tells *Diomedes*, “ That like the Leaves  
“ of the Trees, first spreading, and then decay-  
“ ing, so are the Generations of mortal Men <sup>y</sup>”.

<sup>u</sup> Discours sur l'Ode : & Reponse a la XI Reflexion de Mons. Despreaux sur Longin.

<sup>x</sup> *Iliad* ω.

<sup>y</sup> *Iliad* ζ.





## SECT. IV.

**N**EXT to the Originals from which a Language is derived, the common Manners under which it is formed, and the critical Period of its Duration, it is chiefly affected by the *Religion* of a Country, and the Manners of the *Times*. These might have been included under the *Common Manners* of the Nation; but their Influence is great enough, particularly upon the *Turn* and *Genius* of the Language, to deserve a separate Consideration.



Sect. 4. I SHALL soon have occasion to make a stricter Enquiry into the Origin both of the *Grecian Religion* and *Learning*. At present it is sufficient to say, that they came from the great Parent of *Sacred* and *Civil* Institutions, the Kingdom of *Egypt*. That wise People seem to have early observed the Curbs of the human Passions, and the Methods of governing a large Society. They saw the general Bent of Mankind, *to admire what they do not understand*, and to stand in awe of unknown Powers, which they fancy capable to do them great good or ill: They adapted their religious Belief and solemn Ceremonies, to this Disposition; made their Rites *mysterious*, and delivered their allegorical Doctrines under great Ties of profound and pious Secrecy.

Ω ΤΕΚΝΟΝ! ΣΥ ΔΕ ΤΟΙΣΙ ΝΟΟΙΣΙ ΠΕΛΑΖΕΟ, ΓΛΩΣΣΗΝ  
ΕΥ ΜΑΛ' ΕΠΙΚΡΑΤΕΩΝ' ΣΤΕΡΝΟΙΣΙ Δ' ΕΝΘΕΟ ΦΗΜΗΝ<sup>α</sup>.

*Now, thou my Son! approach with Mind intent,  
And careful keep thy Tongue: But in thy Breast  
Revolve these awful Sounds.—*

HENCE the Number of monstrous Stories concerning their Gods, which the first *Grecian* Sages that travell'd into *Egypt* certainly understood, and explained to their Adeptsb, among whom,

<sup>α</sup> Ὀρφεὺς πρὸς Μουσίου. In Fragment. Ὀρφικῶν Ἐπῶν.

<sup>β</sup> Diodorus the Sicilian, after having explained the natural Signification of the Allegory of *Bacchus's* being the Son of *Jupiter* and *Ceres*, or *Wine's* being the Production of the *Earth* and *Moisture*, adds these remarkable Words, σύμφωνα δὲ τέτοις εἶναι τὰ τε θεῶν καὶ ἀνθρώπων, διὰ τῶν ὈΡΦΙΚΩΝ ΠΟΙΗΜΑΤΩΝ, καὶ τὰ παρὰ τὸν ἀρχαῖον κατὰ τὰς τελετὰς, περὶ ὧν ἔχεις τις ἀμύθητος ἰσορροπία τὰ κατὰ μέτρον. βιβ. γ. Which plainly shews the Nature and Tendency of the *Orphic* Rites.

whom, after some Descents, I reckon *Hesiod* Sect. 4. and *Homer*: But falling afterwards into the hands of Men of warm Fancies, who thought they might *invent* as well as their Masters, there were many traditional Stories tacked to the former; sometimes untowardly enough, and sometimes so as to make a tolerable Piece of the *literal* Relation, but confounding when applied to the *Allegory*. These are all the *ΙΠΟΙ ΛΟΓΟΙ* (*sacred Traditions*) mentioned so often by *Herodotus*, with a Declaration that he will not venture to publish them; and of the same kind is the *ΘΕΙΟΣ ΛΟΓΟΣ* (*the divine Tradition*) recommended by *Orpheus* to his favourite Scholar, and quoted by a primitive Father for another purpose c.


THIS Allegorical Religion having been transplanted into *Greece*, found it a very proper Soil for such a Plantation. It took deep root in the Minds of the *Greeks*, who were grossly ignorant, and prepossessed with no rival Opinions: They made Additions to it of their own, and in a few Ages it was incorporated with their *Manners*, mixed itself with their Language, and gained *universal Belief*. "Such was its Condition when *Homer* made his Appearance in the World: It had attained its Vigour, and had not lost the Grace of *Novelty* and *Youth*:" This is the Crisis, when every body affects to

E 2

talk

c 'ΕΙΣ ΤΟ ΘΕΙΟΝ ΛΟΓΟΝ βλέψας, τέτω προσέειπε.  
Justin Martyr. Λόγος παρενεπικός πρὸς Ἕλληνας.



Sect. 4. talk in the prevailing Stile ; which joined with  the early metaphorical *Cast* of the Language, is one great Reason of the constant Allegory in the ancient Writings.

WE HAVE frequent Examples, how much the firm Belief of any Sect makes Men speak and write in the *approved Idiom* : They introduce it into their *Business*, allude to it in their *Pleasures*, and abstain from it in no Part of Life ; especially while the Doctrine flourishes, and appears in Bloom : For your Lordship knows, that these things, among the Ancients, had their *Spring* and *Summer* as well as natural Growths ; and after a certain time, like a superannuated Plant, they turned scrubby and lifeless, were disregarded by degrees, and at last vanished.

WHAT FURTHER Advantages *Poetry* might reap from a Religion so framed, will appear afterwards <sup>d</sup> : Let us now consider the *Manners of the Times* ; by which I understand the Professions and Studies that are *in vogue*, and bring most Honour to those who possess them in an eminent degree.

THESE likewise follow the *Fortunes* of a Nation : In the *Progression* above-mentioned, the Arts of the greatest *Use* in Life, I mean those that supply our natural Wants, and secure our Persons and Properties, are the *first* that ennoble their Inventers ; and in process of time, when Wealth has made its Entrance, the *Refiners*

*Refiners of Pleasure, and Contrivers of Magni-* Sect. 4.  
ficcence draw our Attention.

FROM THE Accounts already given of the State of Greece, it is easy to conclude, “ that  
“ the *first* must be still prevalent when *Homer*  
“ lived;” a piece of good Fortune that exempted him from the *two Vices*, to whose charge the admired *Longinus* lays the Fall of Poetry : An insatiable Desire of Riches, and what he calls (ἀχινέστατον Πάθος) *a mean dispiriting Passion*, the Love of Pleasure <sup>e</sup>.

IN effect, *Arms* at that time was the honoured Profession, and a *publick Spirit* the courted Character : There was a Necessity for them both. The *Man* who had bravely defended his City, enlarged its Dominion, or died in its Cause, was revered like a God : Love of Liberty, and Contempt of Death, with their noblest Consequences, Honour, Probity, and Temperance, were *Realities*. There was, as I said, a *Necessity* for those Virtues <sup>f</sup> : No Safety to Life or Fortune without them : For while every State, that is to say, almost every City was envied by its warlike and encroaching  
E 3 Neighbour,

<sup>e</sup> Πρὸ ὕψους. Τμήμα μὲν. ζήτημα λαμπρὸν.

<sup>f</sup> Ὁ γὰρ δὴ χρόνος ἐκεῖνος, (the Age of *Theseus*, a little before the Trojan War) ἦν ἄνδρες, χερῶν μὲν ἔργοις, καὶ ποδῶν τάχει, καὶ σωματικῶν ῥάμασι (ὡς ἐπὶ κέν) σπερφεύς καὶ ἀγαμέμνης. πρὸς ἑδὲ δὲ τῇ εὐτυχεῖ χρωόμενος ἐπαικὲς, ἑδὲ ἀνέλιμνον ἀλλ’ ὕβρις τε χαίρειντας σπερφεύων, καὶ ἀπολαύοντας τὴ δύναμιν αὐτοῦ καὶ πικρίας, ἐπὶ τῷ κρατεῖν, βιάζεσθαι, καὶ διαφθεῖραν τὸ πρᾶγμα. Αἰδῶ δὲ καὶ δικαιοσύνην, καὶ τὸ ἴσον, καὶ τὸ φιλόανδρον, ὡς ἀπολμία τῷ ἀδικεῖν, καὶ φόβος τῷ ἀδικεῖσθαι, τὰς πολλὰς ἐπαινῶντας, ἑδὲ ὁμοθυμῶν περσάκειν τῶν πλεονέχων ἀνθρώπων.



Sect. 4. Neighbour, there was no choice, but either  
 ~~~~~ resolutely to defend itself by dint of Arms, or  
 shamefully submit to Oppression and Slavery.

“ And no wonder if the Man who learns these
 “ Virtues from *Necessity*, and the Things them-
 “ selves, knows them better than Schools and
 “ Systems can instruct him ; and that the *Re-*
 “ *presentations* of such genuine Characters bear
 “ the Marks of *Truth*, and far outshine those
 “ taken from counterfeit Worth, or fainter
 “ Patterns.”

THUS WE find, that the *Fortunes*, the *Man-*
ners, and the *Language* of a People are all
 linked together, and necessarily influence one
 another. Men take their Sentiments from their
 Fortunes ; if they are low, it is their constant
 Concern *how to mend them* ; if they are easy,
how to enjoy them : And according to this Bent,
 they turn both their Conduct and their Conver-
 sation ; and assume the Language, Air, and
 Garb peculiar to the *Manner* of the different
 Characters.

IN most of the *Greek Cities*, *Policy* and *Laws*
 were but just a forming, when *Homer* came into
 the World g. The first Sketches of them were
 extremely *simple* h ; taking their Rise from the
 Exigencies

g They had no well-digested Body of Laws, or Plan of a Civil
 Constitution, before *Onomacritus*. So *Aristotle*, Ὀνομακρεῖτε γενό-
 μους πρῶτον δὲ νόμους ἀπὸ τοῦ νόμου. Πολιτ. α.

h Τὰς γὰρ ἀρχαίας Νόμους λίαν ἀπλῶς εἶναι καὶ βαρβαρικάς. Ἔστι
 διεφθόρη τοῦ γὰρ οἱ Ἕλληνες, καὶ τὰς γυναῖκας ἐπὶ ἑνὶ παρ' ἀλλήλων.
 Ὅσα τε λοιπὰ τῶν ἀρχαίων ἐστὶ πρὸς Νομίμων, εὐάδη πάντων ἐστὶ.
 Αἰετοῦ. Πολιτ. β.

Exigencies of the rude Way of Life then pre-Sect. 4.
 vailing. The great Law of *Hospitality* made the chief Part of the Institution: To violate a Stranger, who had taken Sanctuary under your *Roof*, had participated of your *Table*, or sat down by your *Fire*, was made the highest, and most detestable Impiety. The rest were of a piece; generally Prohibitions from Violence, or such Regulations of Manners as we should think unnecessary or barbarous. The Tribes were but beginning to live secure within the Walls of their new-fenced Towns, and had as yet neither Time nor Skill to frame a Domestick Policy, or Municipal Laws; and far less to think of publick Methods of training up their Citizens: *They lived naturally*, and were governed by the *natural Poise* of the Passions, as it is settled in every human Breast. This made them speak and act, without other Restraint than their own native Apprehensions of *Good* and *Evil*, *Just* and *Unjust*, each as he was prompted from *within*. “ These Manners afford the most *natural* Pictures, and proper Words to paint them.”

THEY HAVE a peculiar Effect upon the Language, not only as they are natural, but as they are ingenuous and *good*. While a Nation continues simple and sincere, whatever they say receives a *Weight* from *Truth*: Their Sentiments are strong and honest; which al-

Sect. 4. ways produce *fit Words* to express themⁱ: Their Passions are sound and genuine, not adulterated or disguised, and break out in their own artless Phrase and unaffected Stile. They are not accustomed to the *Prattle*, and little pretty *Forms* that enervate a polished Speech: nor are they over-run with *Quibble* and *Sheer-Wit*, which makes its Appearance late in every Country, and in *Greece* came long after the *Trojan* Times. And *this* I take to be the reason, “Why most Nations are so delighted with their ancient Poets^k.” Before they are polished into Flattery and refined into Falsehood, we feel the *Force* of their *Words*, and the *Truth* of their *Thoughts*.

IN COMMON Life, no doubt, the witty facetious Man is now the preferable Character: But he is only a *middling* Person, and no *Hero*^l; bearing a Personage for which there is hardly an Inch of room in an *Epic Poem*. To be witty in a Matter of Consequence, where the *Risque* is high, and the Execution requires *Caution* or *Boldness*, is *Impertinence* and *Buffoonry*.

VIRGIL

ⁱ Quin ipse (Tiberius) compositus aliàs, & velut eluctantium Verborum, *solutius* promptiusque eloquebatur, quotiens subveniret. TACITUS.

^k ————— Græcorum sunt antiquissima quæque Scripta vel *Optima*. —————

Horat. ad Augustum. Ep. i. Lib. ii.

^l Bellus Homo, & Magnus vis idem, Cotta, videri:

Sed qui bellus Homo est, Cotta, *pufillus* Hemo est.

Martial. Epigr. Lib. i. 10.

VIRGIL well knew the Importance of this Sect. 4. Imitation of ancient *Manners*; and borrowed from *Ennius* his antiquated Terms, and the strong obsolete Turn of his Sentences. Nay, he has adopted as many of the *old Forms* used at Sacrifices, Games, Consecrations, and even *Forms of Law*, as the Emergencies of his admired *Poem* wou'd permit.

*Gravelot inv.**1^{re} Gucht Scul.*



Gravelot inv.

P. Fourdrinier Sculp.

S E C T. V.

Sect. 5. **B**Y TRACING the Causes which have the greatest Influence upon Language, we are led to a Thought that must give Pleasure to the *truly Good*. We find that without *Virtue* there can be no *true Poetry*: It depends upon the *Manners* of a Nation, which form their Characters, and animate their Language: If their Manners are sound and entire, their Speech will accompany and do them Justice: And if
we

we rise higher, and suppose them not only Sect. 5.
found, but *noble* and *heroic* (as we must do, ~~~~~
when speaking of Manners fit for Poetry) What
is this but *Virtue's Self* in all her Lustre and
Dignity? Your Lordship must have viewed her
at times in this glorious Dress, and will forgive
me, if I am inquisitive upon so amiable a Subject.
Is what we call *Heroism* indeed any thing else;
than *A disinterested Love* of Mankind and our
Country, unawed by *Dangers*, and unwearied
by *Toils*? If it is not, the social Passions, and
noblest Affections must prevail in an *Epic-Poem*.
They may vary indeed, and shew themselves
very differently in different Characters: They
may likewise have their *own Shades*, and must
be sometimes drawn upon dark Grounds, to
raise and give them a *Relief*; but still they must
be the *principal Figures* in the Piece, if it is
meant to give a real and lasting Pleasure.

BUT there is another Conclusion offers it-
self, and appears so *odd*, that one does not know
what to make of it: For does it not sound
something like Treason in *Apollo's Court*, to
say, *That a polished Language* is not fit for a
great Poet? And yet, if the Maxim be true,
“ That no Man describes well but what he has
“ seen, nor talks with Ease and Mastery, but
“ in the Language and Idiom he has been used
“ to,” I apprehend we must assent to it. Who-
ever is acquainted with what passes for Polite-
ness of Stile, and with the Subjects usually
treated

Sect. 5. treated of in *that* manner, will easily forgive me, if I am at no pains to make out the Consequence. I shall only observe, that what we call *Polishing* diminishes a Language; it makes many Words *obsolete*; it coops a Man up in a Corner, allows him but *one Set* of courtly Phrases, and deprives him of many significant Terms, and strong beautiful Expressions, which he must venture upon, like *Virgil*, at the hazard of appearing antiquated and homely.

A LANGUAGE thoroughly polished in the modern Sense, will not descend to the *Simplicity* of Manners absolutely necessary in *Epic-Poetry*: And if we feign the Manners, we must likewise endeavour to imitate the Stile. I have already shewn how little Success we can expect in the Attempt; and it were easy to give Proof in *Fact*, that no Learning or Genius is sufficient to secure us from a Miscarriage in this Particular. But the Task is unpleasant: Let us therefore chuse an Example where we may rather praise than blame.

THE NAME of *Fenelon* calls up the Image of a Man distinguished by every amiable Quality: Like some powerful Charm, it makes real Virtue, princely Science, and Sweetness of Manners, rise to our Imagination. His perfect Knowledge of Antiquity, and flowing Fancy, seemed to qualify him to write the Sequel of the simple and instructive *Odysssey*. And yet we know that his enchanting Work has not escaped Criticism;

Criticis^m^a; and that only such Parts of it lie Sect. 5. exposed, as attempt a *Mixture* of ancient and modern Manners; that is, when he wou'd reconcile *old Heroism* with *Politicks*, and make Poetry preach *Reasons of State*.


IT MAY be thought superfluous after this to observe, That an *absolute* Court must have a pernicious Influence both on the Variety of Characters in a Nation, and the Extent of their Dialect: We need but look around us to see many of the finest Countries in *Europe*, groaning under baffled Laws and an arbitrary Sway, and giving dismal Proofs of the Truth of this Remark. In such Governments not only Matters of Consequence are over-ruled at pleasure, but in the most indifferent Circumstance of Life, all must conform to the *Court-Model*. Example hath the Force of Command; you must both speak and write after *a Copy*; and no suspicious Word must reach the Ears of the mistaken Great. By this means, many things come to lose their Names, or are softned into *insignificant* Appellations; and where *these* cannot be had, Circumlocutions are called in, to witness our Dread of offending by speaking plain Truth ^b.

BESIDES,

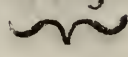
^a *Critique des Aventures de Telemaque*. A Piece equally cruel and unjust; without other Handle in fact, than what arises from the Glow of an elevated Fancy, and the Incompatibility of Manners.

^b When the Cardinal *Richelieu* had obliged the *French Academy* to censure the *Cid*, a Piece of the celebrated *Corneille's*, the Author wrote a Letter to the Cardinal's Favourite M. de *Boisrobert*; where he tells him, "J'attens avec beaucoup d'Impatience les Sentimens de l'Academie, afin d'apprendre ce que dorenavant je dois suivre: Jusques là, je ne puis travailler qu'avec défiance, & n'ose employer un Mot en feureté."

P. Pelisson. Hist. de l'Acad. Française.

Sect. 5.  BESIDES, it is odds, but that in such a Country, there are *formal Restraints* upon Writing; which must have yet a worse Effect. What a lamentable Sight are those Countries at this day, which were formerly the *Parents* of *Learning* and *Ingenuity*? How barren now in real Literature! How *distorted* the little they produce! bearing the Marks of the Violence and *unnatural* State in which it is conceived and brought forth. Instead of those manly Sentiments which do justice to Virtue and Vice; instead of those bold Pictures of Men and Things of the *present* Age, (the Age in which We are most concerned,) They must content themselves with licking up Scraps of *monkish* History, and collecting Legends of the Saints: Or if they venture *to reason*, it must be upon distant Facts and general Principles, remote from their own Times, without daring to hint a Parallel, or make the smallest Application.

SUCH is *their* State; while We, with Joy, may view our native Isle, the happy Instance of the Connexion between *Liberty* and *Learning*. We find our Language masculine and noble; of vast Extent, and capable of greater Variety of *Stile* and *Character* than any modern Tongue. We see our Arts improving, our Sciences advancing, Life understood, and the whole animated with a *Spirit* so generous and free, as gives the truest Proof of the Happiness of our Constitution.

FORGIVE me, *My Lord*, if a Thought so Sect. 5.
 pleasant, and which You have so great a hand 
 in making such, has drawn me from a melan-
 choly Subject. One cannot, without Compas-
 sion, think of a poor Poet writing under the
 Terror of the Inquisition. He knows not but
 such a Verse may give umbrage to a Right Re-
 verend Father *Inquisitor*; another to a Reve-
 rend Father *Prior Inspector*; this Simile may
 startle the Father *Deputy Revisor*, and that Al-
 lusion seem dangerous to the *Vicar* himself.

No WONDER if the frightened Author, haunt-
 ed with such *sable Spectres* instead of *Muses*,
 is delivered of a deformed Production. Their
 Ghostly Appearance must damp every liberal
 Thought. The Mind dares not exert itself,
 but *crouches* under the Panick of a *Censure*,
 backed with the Secular Arm to inforce it.
 And can we expect any Grace or Spirit in a
 Work that is conceived and fashioned in such
piteous Circumstances? No surely, nor in a
 little time any Works at all: For the *Fathers*
 generally obtain their End; and in a Nation
 where they are once entrusted with the Power
 to effect it, in a little time so order Matters,
that scarce any one writes but themselves ^c. But
 these

^c A Book in *Spain* must pass through six Courts, before it is
 published. I. It is examined by the *Examinador Synodal* of the
 Archbishoprick, commissioned by the *Vicario*. II. It goes to the
 Recorder of the Kingdom, where it is to be published, *Chronista*
de Castilla, Arragon, Valencia, &c. III. If approved by them,
 it is licensed by the *Vicario* himself, attested by a *Notario*. IV. The
 Privilege must be had from his *Majesty*; and a *Secretary* counter-
 signs.

Sect. 5. these things have been the Subject of many a
 ~~~~~ Treatise: I only mention them, to point out  
 the *Reason* of the Antipathy between them and  
 the sublimer Kinds of Writing. To expatiate  
 upon the baneful Influences of Tyranny, wou'd  
 be very unnecessary, when a Man living under  
 the best-regulated Government is too much  
 moulded to its *Manners*, ever to excel in that  
 original and unlimited Draught of Mankind,  
*Epic-Poetry*.

IN opposition to these Opinions, it may be  
 advanced by such as are acquainted with the  
 Progress and Periods of Literature, " That the  
 " *Interval* between the high Liberty and En-  
 " slavement of a State, has been observed to  
 " shew the World some noble Productions."  
 The *Fact* is unquestionable; and to discover  
 the Causes of it, we need only consider the  
*Steps* by which a Government falls from its  
 Rights, to be at the mercy of a *single Person*.

IN general, this Disaster is laid to the door  
 of *Corruption*; and very justly: *Ambition* and  
*Luxury* seldom fail, when they have attained  
 their full Growth, to throw a State into Con-  
 vulsions, and make it ripe for a Master. They  
 dispose Men to *give* and *take*, upon certain  
 Considerations, which by degrees grow *weighty*  
 enough

signs. V. After it is printed, it goes to the *Correktor General* por  
*su Magestad*, who compares it with the licensed Copy, lest any  
 thing be inserted or altered. And, VI. The Lords of the Council  
 tax it at so much a Sheet. In *Portugal*, a Book has seven Reviews  
 to pass before Publication. I have smiled at some of their Title-  
 Pages, bearing for the greater Security of the Buyer, *Com todas as*  
*licenças necessarias*.

enough to affect the Publick: But at the same Sect. 5. time, there is no Season on Earth when Men are so thoroughly known. When the Offers are tempting, and Bribes run high<sup>d</sup>, it is then that Men discover what they are worth, or for what they will fairly bargain and sell themselves. The Man of real Virtue appears with double Lustre after the Refusal; and he who has withstood one Temptation, when his *Foible* is found out, and rightly applied to, gives way upon the second, and fixes his *Price*. Mankind in this respect are like certain *Indian Feathers*; They do not shew to advantage in *one* Light only; but the Disorder and Dangers frequent at such Junctures, set all their Passions a going, and turn them into every Shape they are capable of: And these Attitudes, when well observed, and justly copied, give us the excellent Pieces above-mentioned.

BESIDES, the Times of such Struggles have a kind of *Liberty* peculiar to themselves: They raise a free and active Spirit, which over-spreads the Country: Every Man finds himself on such occasions

<sup>d</sup> Biduo, per unum servum, & eum ex gladiatorio ludo, confecit totum negotium: Accersivit ad se, promisit, intercessit, dedit. Jam vero, O Dii boni, Rem perditam! etiam *Noctes certarum Mulierum*, atque Adolescentulorum nobilium *Introductiones*, nonnullis Judicibus pro mercedis cumulo fuerunt. Cicero writing to Atticus the History of Clodius's Acquital by the assistance of Crassus. Lib. i. Ep. xiii.

Curio's Bribe to change Sides, and betray his Country, was *Centes* H-S, or 80,729 *l.* 3 *s.* 4 *d.* He wanted this and five times more to free him of Incumbrances; for he had a Debt of *Sexties* H-S. 484,375 *l.*




Sect. 5. occasions his own Master, and that he *may be* whatever he can *make* himself: He knows not how high he may rise, and is unawed by *Laws*; which are then of no Force. He finds his own Weight, tries his own Strength, and if there is any hidden Worth, or curbed Mettle in him, certainly shews and gives it vent. Accordingly we see, that the Genius's produced at these Times, give great Proofs of *Reach* and *Capacity*, especially in politick Managements and civil Affairs, in the largest Sense <sup>e</sup>. The abstract *Sciences* are the Product of *Leisure* and *Quiet* <sup>f</sup>; but those that have respect to *Man*, and take their aim from the human Heart, are best learned in Employment and Agitation.

IT WAS when *Greece* was ill-settled, when Violence prevailed in many Places, amidst the Shock and Confusion of the wandering Tribes, that *Homer* produced his immortal Poem. And it was when *Italy* was torn in pieces, when the little States were leagued against each other; in a word, in the Heat of the Struggle and Bloodshed of the *Guelfe* and *Ghibelline* Parties, that *Dante* withdrew from his Country, and made the strongest Draught of Men and their Passions,

\* *Thucydides*, *Aristotle*, and *Demosthenes* among the *Greeks*, and *Cicero*, *Virgil*, and *Horace* among the *Romans*, were Witnesses to Civil Wars, or Attempts made upon the Publick Liberty. Some of them surviv'd it, and some fell in its Defence.

† Καὶ πρῶτον ἐυρήθησαν (αἱ Ἐπισήμαι) τέτοις τοῖς τόποις ἔπερ ἐχόλασαν διὸ πρὸς Αἰγυπτου, αἱ μαθηματικαὶ πρῶτον τέχναι σωζέσθην; ἐκεῖ γὰρ ἠφείδθη χολάζειν τὸ τῶν ἱσρέων ἔθνος.

ΔΕΙΣΟΤ. ΜΥ. τὰ φυσικ. α. τὸ μείζον.

Passions, that stands in the Records of modern Sect. 5.  
Poetry. The Author of the *Eneid* lived in a   
Time of Disorder and publick Ruin: He saw  
the Mistress of the World become twice a Prey  
to lawless Power; her Constitution destroyed,  
and Prices set upon the Heads of her bravest  
Sons for opposing a Tyranny.

AND still, *My Lord*, it was when unhappy  
*Britain* was plunged in all the Calamities of  
*Civil Rage*, that our high-spirited Poem took  
its birth. It is true, the *Plan* of *Paradise Lost*,  
has little to do with our present Manners; It  
treats of a sublimer Theme, and refuses the  
*Measure* of Human Actions: Yet it every where  
bears some Analogy to the Affairs of Mankind;  
and the Author (who had viewed the Progress  
of our Misery) has embellished it with all the  
proper Images his Travelling, Learning, and  
Experience could afford him.

BUT AS few of the Changes which Let-  
ters have undergone, escape your Lordship's  
notice, it will probably be asked; " Since a po-  
" lished Language, and the Deference paid to  
" an absolute Court, are incompatible with the  
" nobler kinds of Poetry, how came the *new*  
" Comedy to excel the *old*, which had all li-  
" berty of Language and Manners, while the  
" other grew up under the Influence of Luxury,  
" and the Awe of the *Macedonian* Power?"

A learned and sententious Writer will not  
allow this to be true: " The Old Comedy,



Sect. 5. “ according to him, was employed in the Re-  
 formation of *Manners*, in recommending  
*Virtue*, and pointing out the *Abuses* of the  
 State ; whereas the New was contented to  
 trifle with Punks and Pandars ; the *old Chuff*;  
 the *Davus*, or Knave of the Family, and  
 his young *Master* : The Scene, he says, is  
 always at *Athens*, and all the Pother is some  
 little jilting Story, or knavish Prank ; pro-  
 posing only some trifling *Mirth* or silly *Pas-*  
*time* !”

BUT ADMITTING the Supposition ;—the different Nature of the Writing accounts for it. Nothing can be more opposite than the Stile, the Language, the Manners of *Comedy* to *Epic* : The fittest for the one seem the most improper for the other ; and the most uncomick Character on Earth is that of a Great and Generous Man. It is indeed true, that in such a thorough *Democracy* as *Athens*, the Limits of *Comedy* and *Tragedy* cou’d not be well ascertained, or kept asunder. Tragedy being a Representation of the *high* Characters in Life, and Comedy of the *lower*, they were in reality jumbled together in this State &, where the vilest and meanest Creature might speak as scurrilously of the Person and Conduct of the first Citizens, as his Education and

‡ Pinxit & Démon (ΔΗΜΟΝ) Athenienfium, Argumento quoque ingeniofo. Volebat namque varium, iracundum, injuftum, inconstantem ; eundem exorabilem, clementem, mifericordem, excelfum, gloriofum, humilem, ferocem, fugacemque, & omnia pariter oftendere.

Plinius, de Parrhaſio, Lib. xxxv. § 10.

and Temper cou'd prompt him. *Here* lay the Sect. 5.  
 Strength of the *old* Comedy, which cou'd not  
 subſiſt but in ſuch a State; and which no doubt  
 muſt have the Preference, if immoderate Laugh-  
 ter, if Liberty to talk at random, and banter the  
 higheſt Dignities, and beſt Men of the Nation,  
 be advantageous to that kind of Writing. But  
 if that *Liberty* was often abuſed, and if the  
*Drama* is capable of a nobler Turn, and of  
 giving a more refined Pleaſure; if more *Truth*  
 can be brought into the Manners, and *Men* and  
 their *Natures* more generally repreſented<sup>h</sup>, in  
 that caſe it muſt give way to the *new*.

I MUST however own, that while the high  
*Democracy* prevailed at *Athens*, and the Com-  
 monalty were poſſeſſed of that uncontrouled  
 Power which *Pericles* put in their hands, and  
*Cleon* exerciſed, during that time, *Ariſtophanes*  
 and his Fellows had *Originals* to draw from;  
 and in that reſpect their Wit and Writings, which  
 appear to us *theatrical* and *false*, are *natural* and  
*true*. But that wild licentious Government was  
 no ſooner check'd by Fears from abroad, (which  
 always produce Regulations at home) than the  
 ΚΑΛΟΙ ΚΑΤΑΘΟΙ, the Men of Capacity and  
 Worth, began to diſtinguiſh themſelves and ap-  
 pear eminent; A *Secretion* was made; Manners  
 were formed, and Characters obſerved and valued.

F 3

HERE

<sup>h</sup> I Poeti Comici, per farci accorti de gli Andamenti del mondo,  
 piacevolmente, Nozze, Feste, Conviti, Roffianeſmi Putaneſmi,  
 Ladronezzi, Truffe, Menzogne, Amori & Odii, tali appunto ſu per  
 le Scene rappreſentano, quali ſolete fare & ſofferire voi Huomini.

Speron. Speroni, della Uſura,



Sect. 5. *HERE* was the Rise of the *new* Comedy ;  
 Ribaldry was banished, and *Menander* wrote.  
 That is, at a Season when *Liberty* was not lost,  
 but the Excrescencies of it lopp'd off; when the  
 Humour of that witty People was not quashed,  
 but regulated : So true it is, “ *That every kind*  
 “ of Writing, but especially the *Poetic*, depends  
 “ upon the Manners of the Age when it is pro-  
 “ duced.” The best *Poets* copy from *Nature*,  
 and give it us such as they find it. When once  
 they lose sight of this great Original, they write  
 false, be their natural Talents ever-so great. Let  
*Torquato Tasso* witness the Truth of this, and the  
 rapid *Ariosto* ; each endowed with a fertile Ge-  
 nius, and a happy Expression ; but who quitting  
*Life*, betook themselves to aerial Beings and  
*Utopian* Characters, and filled their Works with  
*Charms* and *Visions*, the modern Supplements  
 of the *Marvellous* and *Sublime*.





## SECT. VI.

WHEN I reflect upon this way of rea- Sect. 6.  
 soning, from the Influence that publick ~  
*Manners* have upon Writing, I make no doubt  
 but the Question will recur; Since it is abso-  
 lutely the *Conjuncture*, and *Manners* of the  
*Times*, that produce Poets, “ How comes it to  
 “ pass that we have but one *Homer*? Cou’d a  
 “ Space of two or three hundred Years, when  
 F 4 “ Greece,




Sect. 6. “ Greece, and the Coast of *Asia*, was in a proper Temperament for such Formations, bring forth but *one* ?”

THE Answer is obvious; That tho’ it be absolutely necessary, yet it is not the *only Condition*: There are many required besides; too many to be here enumerated: there is an universal and elevated *Genius*; a Quality so rare, that an excellent Author of our Nation seems to think, “ That of all the Numbers of Mankind, that live within the Compass of a thousand Years, for one Man that is born capable of making a *great Poet*, there may be a thousand born capable of making as great Generals, or Ministers of State, as the most renowned in Story<sup>a</sup>.” But though this were exaggerated, there are many subsequent Circumstances of Life, many Advantages of Education, and Opportunities of knowing Mankind in general, and seeing particular Subjects fit for Poesy, which can hardly meet in one and the same Person.

TO INSTANCE in one Particular, from which we may judge of the Import of the rest: *Much Travelling*, and wide *personal Observation*, has been the Lot of the greatest *Epic Poets*. In this way of Life they had frequent Opportunities to acquaint themselves with the *Originals* of their *Draughts* and *Fictions*, whose great *Excellency*, whether material or moral,

<sup>a</sup> Sir *William Temple*, Miscell. Part. ii. Essay 4. POETRY.

moral, is their *Likeness* to *Nature* and *Truth*. Sect. 6. But this happens to few Men, especially of a  Poetical Turn: They are commonly none of the healthiest People, and too delicate to endure the Hardships, or face the Dangers that are inevitable in long Voyages. And yet, with all these Chances, the Period I have mentioned, when the *Manners*, the *Religion* and *Language* of *Greece* were at their *proper Pitch* for *Poetry*; to that Period, I say, the World stands indebted for *Linus*, and *Orpheus*, for *Olympus*, *Musæus*, and *Amphion*; Men who are handed down to us as the Masters of Verse, by the greatest of their Successors <sup>b</sup>. Their Songs, it is true, are long since perished; but the wise and peaceful *Hesiod*, part of whose Compositions hath reached us, and commands our Admiration, owes his *Birth* to the same *Period*.

NOR CAN there be a greater Proof of the Power that *Manners*, and the *Publick Character* have over Poetry, than the surprising Resemblance of the oldest Writings. Two things cannot be liker one another, than the *old Oracles*, the *Fragments* of *Orpheus* so called, and the *ancient Hymns*, are to *Hesiod's* and *Homer's* Verses. Not to say in general, that they have the same *Turn*; but the same Epithets of *Gods* and *Men*, the same *Sentiments* and *Allusions*, the same *Cadence* and *Structure*; nay, sometimes the

<sup>b</sup> Musæum ante omnes — Æneid, vi. Horat. Ode 11. Lib. iii. & de Arte Poetica.



~ Sect. 6. the very same *Expressions* and *Phrases* are to be met with in them all. Numberless are the *Συμπτώματα*, or *Coincidencies* observed by the Criticks; and in short, the Collusion of their Metaphor and Imagery is so palpable, that many have attributed the *Effects* of their being formed upon the same Models, their Writing from the same Originals, and in the same plain Dialect, to downright Copying or Plagiarism.

BUT there is no need to go so far: The Causes assigned are sufficient to produce all this Likeness; if we remember too, that they commonly make Writers exercise themselves upon the same Subjects, which is also a part of their Influence. A certain kind of Science is peculiar to every Age, and a particular way of treating it. They are both the Effect of the *Conjuncture* so often mentioned. And while I am upon this Subject, I cannot pass over *one* Consequence, which has been long a Problem among the Learned. It is elegantly proposed by a *Roman*\*, who, if his Honesty had been equal to his Understanding, might have stood in the first rank of their *Historians*.

“ THO’ I have little room for it, says he,  
 “ yet I cannot help mentioning a thing which  
 “ I have often revolved in my Mind, and cannot satisfy my self about the Cause of it;  
 “ For is it not exceeding strange, that the  
 “ great

\* C. Vellei Paterc. Hist. Rom. Lib. i. in fine.

“ great Masters in every Profession and Science, Sect. 6.  
 “ always appear in the same *Period* of Time, ~~~~~  
 “ and are of the same Cast and Model?—  
 “ One Age, and that at no great distance of  
 “ Years, produced *Eschylus*, *Sophocles*, and  
 “ *Euripides*, Men of a divine Genius, who  
 “ carried Tragedy to its height. In another,  
 “ the old Comedy flourished under *Eupolis*, *Cra-*  
 “ *tinus*, and *Aristophanes*; and the new was  
 “ both invented and brought to perfection by  
 “ *Menander* and his Contemporaries, *Diphilus*  
 “ and *Philemon*, without leaving hopes of Imitation.

“ IN LIKE manner, the *Philosophical* Sages  
 “ of the *Socratic* School, how short a while  
 “ did they continue after *Plato* and *Aristotle*’s  
 “ Death? As to *Oratory*, who can be said to  
 “ have excelled in it before *Isocrates*, or after the  
 “ second Descent of his Scholars? They came  
 “ all so close together, that no one great Man  
 “ can be seen at any distance of Time from  
 “ another.” Then the Historian proceeds to  
 shew, that the same thing had happened among  
 the *Romans*; and, with great reason, extends  
 his Observation not only to the sublimer Sciences,  
 but also to *Grammarians*, *Painters*, *Statu-*  
*aries*, *Sculptors*, *Founders*, and to all the *subser-*  
*vient Arts*. The same Event might be shewn  
 to have fallen out in any Nation, where *Learn-*  
*ing* ever flourished, and whose *History* is known.



Sect. 6. WONDERFUL, My Lord, have been the  
 ~~~~~ Conjectures about this puzzling Appearance ;  
 and many a curious Speculation has been em-
 ployed to solve it^d: It has been doubted,
 “ Whether any Influence of *Stars*^e, any
 “ Power of *Planets*, or kindly *Aspect* of the
 “ Heavenly Bodies^f, might not at times reach
 “ our Globe, and impregnate some favourite
 “ Race with a celestial Spirit.” Supernatu-
 ral Conceptions, and miraculous ^g Nurtings,
 have been contrived as a *Salvo* for our Be-
 lief, when the *Hero* or *Sage* atchieves things
 which we fancy above the Reach of *Men*.
 But our Court-Historian understands better ;
 and though he talks a little strangely in the
 End,

^d See *Discours Physique sur les Influences des Astres* ; where the
 Planetary Powers are reduced to *Des Cartes*’ Principles, and ac-
 counted for by the *Materia Subtilis*. 12^{mo} Paris, chez Coignard.

^e Les Aïtres, & principalement les Signes & les Planetes sont
 (après Dieu) la seconde Cause des Mœurs. Le Poete marque la
 Force qu’elles ont sur la Complexion des Hommes, quand, &c.—
 Voilà comment Virgile fait l’Horoscope de l’Empire Romain, en
 sa naissance.

P. Bossu du Poeme Epique Liv. iv.

^f

——— *Disfat enim, quæ*

Sydera te excipiant, modo primos incipientem

Edere Vagitus, & adhuc a Matre rubentem.

Ventidius quid enim ? Quid Tullius ? Anne aliud quàm

Syds, & occulti miranda Potentia fati ? Juvenal.

^g *Hercules*, *Alexander*, and *Scipio* *, were said to be in reality
Jupiter’s Sons, tho’ they passed for *Amphitryon*’s, *Philip*’s, and *Pub.*
Scipio’s. *Demaratus* belonged to the *Hero Astrobacus* † : and *Or-*
pheus, *Homer*, and *Plato*, according to ancient Tradition, had only
Mothers of the Human Race. *Pindar* was fed with Honey by the
 Bees themselves: *Achilles* was nursed with the Fat of Lions, and
 Marrow of Deer ; and the Founders of *Rome* were suckled by a
 Wolf, tho’ the Founder of the *Persian* Empire had only a Bitch to
 perform that Duty for him ‡.

* *Livii Hist. Lib. xxvi.*

† *Herodot. Erato.*

‡ *Justin. Lib. i.*

End^h, yet he seems to lay the Stress of the Sect. 6.
matter upon a surer Bottom. The way he ac-
counts for it is by *Emulation*, which certainly
contributes to the Perfection of every *Art* and
Science; and was strong among the ΑΟΙΔΟΙ,
or *Bards*, whose appearing in a Cluster gave
rise to the Questionⁱ: But this Principle is far
from giving compleat Satisfaction, which in-
deed *Velleius* does not affirm.

I WILL not repeat what has been formerly
said; for I make no doubt of being prevented,
and that your Lordship has already made the
Application. It is the *different Periods* or Steps,
naturally succeeding in the *Progression of Man-
ners*, that can only account for the Succession
of Wit and Literature.

I HAVE marked out those of *Greece* in
the History of the Language^k; they corre-
spond with admirable Niceness to the successive
Sets of *Poets, Orators, and Philosophers* enu-
merated by the *Roman Historian*. For they are
*settled and uniform Causes, and never fail to
work their Effect, unless when external Violence
binders their Operation.* IN

■ Naturâque quod summo studio petatum est, ascendit in sum-
mum, difficilisque in perfecto mora est, naturaliterque, quod
procedere non potest, recedit.

Velle. P. Hist. R. Lib. i.

■ In *Hesiod's Days*, who, if not contemporary, lived at no
great Distance of Times from *Homer*, a Poet, or ΑΟΙΔΟΣ, was
as common a Calling as a Potter or a Joiner, and as liable to
Emulation and Envy.

Καὶ Κεραμεὺς Κεραμεῖ κοτῆει, καὶ Τέκτονι Τέκτων;

Καὶ Πτωχὸς Πτωχῷ φθονίει, καὶ ΑΟΙΔΟΣ ΑΟΙΔΩ.

Ἡσίοδ. Ἔργ. καὶ Ἡμέρ.

■ See Page 44, 45, and 46.

Sect. 6. IN THE early Ages of the *Grecian* State, the wild and barbarous Inhabitants wanted the Assistance of the *Muses* to soften and tame them. They stood in need of being impressed with an Awe of superior and irresistible Powers, and a liking to *social* Life. They wanted a *Mythology* to lead them by *Fear* and *Dread* (the only Holds to be taken of a rude Multitude) into a Feeling of *natural Causes*, and their *Influence* upon our Lives and Actions. The *Wise* and *Good* among the Ancients saw this Necessity, and supplied it: The oldest of the inspired Train were the

*Pii Vates, & Phæbo digna locuti*¹:

They had *Religion* for their Theme, and the *Service* of Mankind for the End of their Song. How unlike in this to some late *Authors* of our own Growth! who, I hardly know for *what* End, have written against the *Religion* of their Country; and without pretending to substitute any thing better, or more practicable, in its place, wou'd deprive us of our happy Establishment, meerly, as it wou'd seem, for the Pleasure of pulling down, and doing Mischiefs.

BUT THE first Men of Science in *Greece*, better instructed in Human Nature, and knowing the Advantages of national Rites, wrote in

¹ Virgil *Æneid*. vi. It was for this reason that *Aristotle* calls them, and the early Philosophers, *πρώτες θεολογῶντας*, the first who spoke of the Nature of God.

Ἀριστοτ. Μετὰ τὰ φυσικὰ. See Pag. 85, 86.

a different Strain: The Formation of *Things*, Sect. 6. the Birth of the *Gods*, their Properties and Exploits, first informed their Numbers: Next were celebrated the Heroes, who had extirpated *Tyrants*, destroyed *Monsters*, and subdued *Robbers*. They sung the Flood of *Deucalion*, and Reparation of *Mankind*; the Wars of the *Centaurs*, and the Fate of the *Giants*.

*Et sævos Lapithas, & nimium Mero
Hylæum, domitosque Herculeâ manu
Telluris Juvenes; unde Periculum
Fulgens contremuit Domus
Saturni veteris.——^m*

THESE, *My Lord*, were their Subjects: They are some of the ΒΡΟΤΩΝ ΘΕΛΕΚΤΗΡΙΑ, as *Penelope* calls themⁿ; some of the

ΕΡΓ' ΑΝΔΡΩΝ ΤΕ ΘΕΩΝ ΤΕ, ΤΑΤΕ ΚΛΕΙΟΥΣΙ ΑΟΙΔΟΙ.

*Doings of Gods and Men, which Poets use
To celebrate.——^o*

They are as old as our Knowledge reaches in the *Grecian* Antiquity, and the ΑΟΙΔΟΙ or *Bards* who made and sung them, are among the earliest Characters.

THIS APPEARS from the Accounts given of them by *Homer* himself: particularly when he

^m Horat. Carm. Lib. ii. Od. 12.

ⁿ Songs to sooth Mankind. Οἶσος. &

^o Ibid.

Sect. 6. he relates, how the greatest Prince of the confederate *Greeks* put his beautiful Wife under the Tuition of a *Bard*; and takes care to let us know, that the *Lady* was inaccessible, until that faithful Guardian was removed. *Many* of them lived contemporary with *Homer*: No Prince's Court seems to have been without one or more of them; and they resorted to the great Feasts and high Solemnities all over *Greece*, to assist at the Sacrifices, and entertain the People. We know some of their Names, who tuned their Lyres to the 'foregoing Subjects; but their Songs are lost, and with them many a *Strain* of true *Poetry* and *Imitation*.

*Gravelot inv.**N^d Gucht Scul.*



Gravelot inv.

G. W. Gucht Sculp.

SECT. VII.

HITHERTO we have viewed *Homer's* Sect. 7. *publick* Advantages, and have found that they afforded him the fittest *Manners* for Poetical Compositions, and the noblest *Language* to exprefs them. We have viewed these first in their *own Beauties*, and then tried them both by the *Foils* of their Contraries, and *Strength* of their Consequences; and have found them to be genuine and true. His *Personal Good-fortune*

G

is

Sect. 7. is now before us; I mean, “ What effect, his
 “ private *Education*, his *Way of Life*, and *Suc-*
 “ *cess* in it, must have upon him as a *Poet*.”

THE TRADITION concerning his Educa-
 tion is very lame. *Plutarch* having related his
 Mother's Adventures about the time of his Birth,
 passes over the first part of his Life in silence.
 But if the Relation of it ascribed to *Herodotus*
 be true, he was educated in the only way that
 Learning was to be had at that time. *Letters*
 were then but little known, and it seems strange,
 that in such a Place as *Smyrna*, where, according
 to the cruel Practice of these Ages, the *Lydians*
 had been just expelled by another Tribe, there
 should be any Person who understood or taught
 them!

BUT THE low Circumstances of *Homer's*
 Family carried him and his Mother to *Phe-*
mius's House, and left him his Successor in the
 School. I take *Phemius* to have been one of the
 ΑΟΙΔΟΙ, or *Bards*, who might, when at home,
 instruct Youth in Letters: For I suppose Learn-
 ing was not then common enough to make a
 Profession by itself. If there was any Know-
 ledge in the Country, it must be in such a
 Man's hands ^a. And *this* is indeed the im-
 portant

^a Τὸν δὲ ΦΗΜΙΟΝ, ἡ παλαιὰ ἰσοεῖα, διδάσκαλον γενέσθαι λέ-
 γει τὸ Ποιητῆς, ἄνδρα σφόδρ, καὶ μέσαις καποχρον — φιλόσοφον
 καὶ ὁ Φήμιον, κατὰ καὶ πᾶς ΑΟΙΔΟΣ.

Εὐσαδ. εἰς τὴν α' Παράδ. Ὁδω.

He is said to have written a Poem, ΝΟΣΤΟΝ τ' ἀπὸ Τροίας
 μετ' Ἀγαμέμνονα ἀναχομισθέντων.

Ἡρακλ. παρὰ Πλάτωνα. περὶ Μεσσηνίας.

portant part of the Question, *What Learning* Sect. 7.
was then in Being, and what kind of Knowledge
it was possible, in that Age, to acquire?

ONE OF the most learned and laborious of the *Roman* Writers, after great Searches into Antiquity, has left it doubtful *when* or *where* Poetry was first produced: But adds, “ It is “ certain there were Poems before the *Trojan* “ War ^b.” As this was the *form* in which *Learning* first appeared in *Greece*, it wou’d have been highly entertaining to have known the Opinion of that great Scholar concerning these early Productions; not only *what* they were; but whether the Poems still extant in his Days, were the genuine Works of the Authors whose Names they bore? For it was the Practice of the ancient Poets, and particularly the *Epic* or *Rhapsodists*, to conceal their Names, which indeed the Nature of their Work did not invite them to mention. We have a convincing Proof of this in the ΚΥΠΡΙΑ ΕΠΗ, a Poem of the Wars of *Cyprus*, believed by People in After-Times, to be the Work of no less a Man than *Homer* himself. It appears that this Opinion was still entertained in the Days of *Herodotus*, who confutes it by comparing a Passage in that Poem, with another in the *Iliad* ^c. For want of such a Guide to point out the *Species* of

G 2

Learning

^b De Poëmatum Origine magna quæstio est: ante Trojanum Bellum probantur fuisse. *Plinii Hist. Nat. Lib. vii. Cap. lvi.*

^c Herodot. Euterpe, Lib. ii.

Sect. 7. Learning that prevailed in *Homer's* Time, we must try to find out the *Rise* of the National Opinions of his Countrymen; because in order to judge *what kind* of Knowledge they, or any People were addicted to, the first Step must be, *To search for it at the Fountain.*

WHILE the *Policies* of *Greece* were yet but forming, *Affyria*, *Phœnicia*, and *Egypt* were mighty Kingdoms, flourishing under regular Governments, and happy in the Richness of their Soil, and their Methods of improving it. In a course of Years, the long Peace they enjoyed, and the *Arts* which such Times produce, having brought a great part of the Administration into the hands of the *Sacred Order*, they took all possible Methods to keep up their *Authority*, and aimed at nothing more than the raising their Reputation for Wisdom and Knowledge. *This* render'd them first envious of their *Discoveries*, and then at pains to find out Methods, “How to transmit them to
“their *Descendants*, without imparting them
“to the *Vulgar.*” Here was the Origin of *Allegory* and *Parable*; and the Foundation of the received Saying among the Ancients, Ἀλληγορεῖν ἄρρηκτα τῷ Αἰγυπτίῳ. *To allegorize is an Egyptian Invention.*

THE Sense I would put upon this Maxim is, Since it is natural to all Nations to employ Allusions, and speak in Similitudes, the *Egyptian* Priests have built upon it, settled the Tropes

Tropes and Metaphors, and improved it into Sect. 7. an *Art*. Nor did they stop here; but, as a second *Wrapper*, and a Remedy against the growing Knowledge of the *Country*, they invented, or borrow'd a new *Character* for writing these Allegories. They called it *ΙΕΡΑ ΓΡΑΜΜΑΤΑ*, or *Holy Letters*, because they must be known by none but the Priests, nor used by them but in *divine* Matters.

YOUR LORDSHIP will remember that *Danaus*^d the *Egyptian*, *Cadmus* the *Phœnician*, of *Egyptian* Extract, and the *Phrygian Pelops*, were the first Planters, or Improvers of *Greece*. But besides the deep Impression of *Asiatic* and *Egyptian* Manners, which these Founders of Cities and Kingdoms must give their new Subjects^e, it is agreed on all hands, that the first *Sages* among the *Greeks* drew their Science from these Countries, and their *Theology* in particular from *Egypt*^f.

IT IS TRUE, there was as yet no *Separation* of *Wisdom*: The Philosopher and the Divine, the Legislator and the Poet, were all united in the same Person^g. Such was *Orpheus*,

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and

^d 'ΑΙ ΔΑΝΑΟΙ Τυρράινοι ἦσαν, αἱ τὴν τελευτὴν ταύτῃ (τὴν θεωμοφορίαν Δήμητρος) ἔξ 'Αιγύπτου ἐξαγαγέσθαι, καὶ διδάξασθαι τὰς Πελασγῶπδας γυναῖκας. *Herodot.* Εὐτέρπη.

^e 'Αλλαι μὲν (Μυθοποιῖαι) ἐπὶ Μάχῃσι γέροντοσιν (to wit in *Affrica* or *Babylon*) ἄλλαι δὲ παρὰ Φρύγι, καὶ ἦδη παρ' Ἀιγυπτίοις, καὶ Φοινί. Περὶ τῶν παρὰ Φοινί Μύθων. *Cap.* 17.

^f Σχεδὸν δὲ καὶ πάντα τὰ ἐνὸνμαλα τῶν διῶν ἔξ 'Αιγύπτου ἐλήλυθε εἰς τὴν Ἑλλάδα. *Herodot.* Εὐτέρπη.

^g See Page 99.

Sect. 7. and his Scholar *Musæus*; *Onomacritus* too, and *Thales*ⁿ; and in general, all the ancient *Law-givers* employed the *Muses* to dispense their divine Instructions, and recommend their *Morals*ⁱ.

THE great Men who came after them, and were bred in this ancient School of *Religion* and *Politicks*, finding the Governments of *Greece* already settled, kept to *Philosophy*; as *Democritus*, *Pythagoras*, and the *Milesian Thales*: These, besides their Travels into *Egypt*, wander'd over the greatest part of the *East*. *Democritus*^k and *Thales* falling in Times of less disguise, plainly published their Opinions: But *Orpheus*, *Musæus*, *Onomacritus*, and even *Pythagoras* himself, drank deep of the close reserved Manner of their Masters. They taught in Allegory, and affected a *Mysticism* in their commonest Actions.

PYTHAGORAS, tho' he lived latest, seems to have principally aimed at establishing a Sect, or rather a Semblance of a *Common-wealth*; which made him take particular ways to form his Disciples, and raise the Admiration of Men: And indeed with them all, *Silence* and *Superstition* made a necessary Part of their Institutions.

But

ⁿ ΘΑΛΗΣ, Μελοποιδὸς ἀνὴρ, καὶ νομοθετικός. Strabo, Lib. x. *Lycurgus*, they say, in his Travels found *Thales* in *Crete*, and sent him to *Lacedemon*.

ⁱ Περίτερον μὲν ἐν ποιήμασι ἔξέφερον οἱ φιλόσοφοι τὰ δόγματα, καὶ τὰς λόγους, ὥσπερ ΟΡΦΕΥΣ καὶ Ἡσίοδος.

Πλάταρχος. πρὸς Πυθ. καὶ ΕΙ.

^k *Pythagoras* & *Democritus*—ambo, peragratis *Perfidis*, *Æthiopia*, *Arabia*, *Ægyptique* Magis. Plin. Lib. xxv. cap. ii.

But happily for Greece, though they cou'd wrap Sect. 7.
up their Doctrines in *Fable*, they had not an *unknown* Character to write in ; so that their Precepts and Opinions came to appear, when their Verses were published, and their Manner known.

LINUS is said to have written, in the *old Pelasgic* Letters, the *Expedition* of the first *Bacchus*; and to have left Relations of other Transactions of the fabulous Ages ^l. He wrote of the *Generation of the World* and *Rise of Things*, the common Foundation of the *Egyptian*, and thence of the *Grecian Theology*. As he is reckoned the Parent of their Poetry, so in the *Egyptian* Records, kept by their Priests, he stands at the Head of the Worthies who came to that Country in quest of Knowledge ^m. *Laertius* ⁿ has preserved the first Line of his Poem of the Creation,

Ἦν ποτὲ χρόνον ἔτεον, ἐν ᾧ ἅμ' ἀμ' πάντ' ἐπιφύκει.

It contains an Idea of the ancient *Chaos*, or that primigenial State of Nature, when the Elements lay blended together, and Confusion and Darkness exercised an uncontrouled Dominion. The same Author adds, That *Anaxagoras* was thought to have taken occasion from thence to advance his celebrated *Position*,

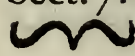
G 4

“ That

^l Diodorus Sicul. Biblioth. Lib. iii.

^m Ibid.

ⁿ In Proœmio.

Sect. 7.  "That originally, all things lay jumbled together in one jarring and disorderly Mass, but that a *Mind* came and put them in "order o."

COEVAL with *Linus* was *ANTHES* of *Anthedon*^p, a Town in *Bæotia*. He wrote *Hymns*^q, celebrating the Gods; that is, the Powers and Productions of *Nature*; whose stronger Aspects, and striking Sensations, seem to have been the Origin of *Rapture* and *Verse*. Feasts and Sacrifices would help forward the Transport, and are finely fitted to this Situation of the human Mind. *Horace* makes the Beginning of the *Roman Satire* to have been at the Harvest-home of the old *Italians*, when they sacrificed to the *Earth*, and poured out Milk to the Genius of the Woods^r; and the very Invention of *Heroic Measure* is ascribed to a *Female*, *PHEMONOE*, the first Priestess of *Apollo*^s.

^t *PAMPHO*, a Native of *Attica*, and Disciple of *Linus*, first sung of the *Graces*, without

^o Copied by *Virgil*,

Principio, Cælum ac Terras, Camposque liquenteis

Lucentemque Globum Lunæ, Titaniaque Astra

SPIRITUS intus alit: totamque insusa per Artus

MENS agitat Molem.——

Æneid, Lib. vi.

^p *Pausanias*, *Bæot.* Lib. ix.

^q *Plutarch.* De Musicâ.

^r TELLUREM Porco, SILVANUM Lacte piabant;
Floribus & VINO GENIUM, memorem brevis *Ævi*.

HORAT. Ep. I. Lib. ii. ad AUGUSTUM.

^s Ἐξαμετρῶν κατάρχει λέγεται τῆς ΦΗΜΟΝΟΗΣ γυνῆ, Περ-
σῆς Ἀπόλλωνος. ^t Εὐσαδ. Περσίου. πρὸς Ὀμηρον.

And *Strabo*, Πρώτῳ δὲ ΦΗΜΟΝΟΗΝ φασὶ γενέσθαι Πυθίαν.
Lib. ix.

^t *Pausanias* *Bæot.*

out defining their Number, or giving their Sect. 7. Names. He bewailed his Master's Death in a *Dirge* called ΟΙΤΟΛΙΝΟΣ: He sung the *Rape of Proserpine* by the Infernal God, and wrote Hymns to *Jupiter, Diana, and Ceres*. *Philostratus* says, that *Homer* copied the *Hymn to Jupiter*, and changed it much for the better ^u.

BUT ORPHEUS, that Great Name in Poetry, has eclipsed the Fame of all the rest: He likewise is said to have been one of *Linus'* Scholars; tho' *Plutarch* expressly affirms, that he imitated no Man in his Poetry or Musick, but was himself an *Original* ^w. It is however certain, that he made the same Voyage as his supposed *Master* had done, into *Egypt*; where he staid long, and was let into the Secrets of their Philosophy and Religion.

AT HIS *Return* he did greater Services to his Country; or rather to the People among whom he chose to live, for he is thought to have been originally from *Thrace*. His Actions are themselves involved in *Allegory*, and related in the same kind of Fable as he was wont to employ about his *Gods* and *Heroes*. Whether he left any thing of his own *in Writing*, is to me a great Doubt. I find no reason to conclude

^u *Pampho* had said, Ζεῦ κόησε, μέγσε θεῶν, ἐιλημυῶς κόπρω,
Μηλῆα τε, καὶ ἱππῆα, καὶ ὑμιονέη.

Instead of which, with more dignity *Homer* has turned it,

Ζεῦ κόησε, μέγσε, κελαινεφές, αἰδέει ναίων.
Φίλοσε γὰρ Ἑρμῆα.

^w Ὁ δὲ Ὀρφεὺς ἐν δόξῃ φαίνεται μεμνημένος. Περὶ Μουσικῆς.

Sect. 7. clude he did not. But the Fame of his Knowledge was so high, that we have from *Suidas**, the *Titles* of sixteen or seventeen Poems written under his Name, chiefly by the *Pythagoreans*, who embraced his Doctrine; and from others, we may reckon up twice the number. They are *philosophical*, *prophetical*, and *religious*; and were believed to contain his real Opinions and the native Strain of his Verse.

HE BEGUN his Song with ancient *Chaos*, its Transformations and Changes, and continued it through the various Steps of *Creation*: The Offspring of *Saturn*, or *Time*, the *Æther*, *Love*, and *Night*; the Birth and Progeny of the *Giants*; and ended in the Formation of *Man* y. He directed these his mystical Lessons to raise an Awe of the *Gods* in the Breasts of his Hearers, that he might restrain them from Barbarity and Bloodshed, and charm them into Humanity and Social Manners z. *Aristophanes*, when he wou'd give the Sum of his Services, says,

’ΟΡΦΕΥΣ

* In *Orpheo*.

† He sung, Ἀρχαίς μὲν πρῶτα ΧΑΟΥΣ ἀμέγαρτον ἀνάγκην,
καὶ ΚΡΟΝΟΝ, ὅς τ’ ἐλόχευσεν ἀπειρεσίοισι ὕφ’ ὅλκωσι
Αἰθερά, καὶ Διὸς περὶ κλυτὰν ἐρωτά,
Νυκτὸς ἀειγνήτης Πατέρων κλυτὸν; ὃν ῥα ΦΑΝΗΤΑ
’Οπλότεροι καλέεσι βροτοί, πρῶτ’ οὗ γ’ ἐφάνθη.
ΒΡΙΜΟΥΣ τ’ ἐυδυνάτοιο γονᾶς; ἥδ’ ἔργ’ αἰδήλα
ΓΙΓΑΝΤΩΝ, οἱ λυγρὸν ἄτ’ Ὀυρανὸν ἐσάζαντο
Σπέρμα γονῆς τὸ πρῶτον, ὃθεν γέν’ οὗ ζεγέγονον το
ΘΝΗΤΩΝ, οἱ κατὰ γαῖαν ἀπείριτον αἰὲν ἔασιν.

’ΟΡΦΕΥΣ Ἀργοναυτ.

* Horat. ad Pison.

ὈΡΦΕΥΣ μὲν γὰρ πλετάς δι' ἡμῶν κατέδειξε, Sect. 7.
φόνων τ' ἀπέχεσθαι.

Orpheus our Prayers prescrib'd, and holy Rites,
And Abstinence from Murder ^a.—

As HIS Name for many Ages was the first in Greece for Sanctity and Wisdom, his Doctrines, if they were not by himself committed to Writing, must be current by Tradition. The Prince of the Philosophers quotes two Lines from his *Theogony* without insinuating any Suspicion of their not being genuine ^b; as *Aristotle*, the grand Critic, does both from him ^c, and from his Successor ^d. Nay, so late as the Reign of *Augustus Cæsar*, *Diodorus the Sicilian* mentions the *Poem of Orpheus* as a Piece then held in great Admiration, both for the Matter it contained, and the particular Harmony of its Composition ^e. And truly I cannot doubt, but that the Writings which passed under his Name, whether written by *Musæus* or *Onomacritus*, contained his genuine Dogma's ^f.

MUSÆUS was *Orpheus'* famed Scholar, or perhaps his Son. *Virgil* speaks of him as the

^a ΒΑΤΡΑΧ.

^b ὈΚΕΑΝΟΣ πρῶτος καλλιρρός ἦρξε γάμοιο,

Ὅς ῥα κασιγνήτην ὁμομήτορα Τήδου ἐπιέν.

Κεφάλῳ.

^c Αἰεσί. Οἰκονομικῶν α.

^d Φησὶ γένεσθαι Μουσάῳ εἶναι, — ΒΡΟΤΟΓΓΙΣ ἩΔΙΣΤΟΝ
Αἰεσί. Πολιτ. θ.

^e Καὶ γὰρ Πόπημα συνέταξε τὸ θαυμαζόμενον καὶ κατὰ τὴν ὥδην
ἐμμελέα διασέρον.

Διοδ. Σικελ. βιβλίου θ. δ.

^f They were called the ΟΡΦΙΚΑ ΕΠΗ· ἐν τοῖς Ὀρφικοῖς
καταμύθοις ἔπεισι, says *Aristotle*, περὶ Ψυχῆς α.

Sect. 7. the greatest of *Poets*. He seems to have meddled less in the governing or reforming Manners than his Master; deterred perhaps by the unhappy End of the *Theological Hero*. Yet he composed *Prophecies* and *Hymns*, and wrote *sacred Instructions* which he addressed to his Son. He prescribed *Purifications* and *Atonements*, sung the Wars of the *Titans*, and left something upon *Astronomy*. But his great Work, and what brought most Honour in those days, was a *Theogony* or History of the *Creation*^g. *Pausanias* is of opinion, that an *Hymn to Ceres* is the only genuine Remain of this philosophical Poet^h. He had a Son and a Daughter, *Eumolpus* and *Helene*, both touched from *Helicon*. The Son wrote of the *Mysteries of Ceres* and Rites of *Bacchus*, and the Lady is reported to have sung the *Trojan War*ⁱ.

CONTEMPORARY with these was *SYAGRUS*, whose Character is still more confined to the Province of a Poet. ^k *Eliau* says, that he too sung of the War at *Troy*, and was “the
“first who gave a Loose to his Muse upon
“that noble Subject.” *D. Laertius* calls him *SAGARIS*, and brings him down to *Homer's*
own

^g *Diog. Laertius* in Proœm: Where he gives a Principle of *Musæus' Philosophy*.

^h Εξ ἑνὸς τὰ πάντα γίνεσθαι, καὶ εἰς τ' αὐτὸν ἀναλύεσθαι.

^h *Atticis* & *Meſſeniacis*.

ⁱ *Hephæſtio* apud *Photium* CODICE CXC. *Suidas* in *Eumolpo*.

^k Ὅτι ΣΥΑΓΡΟΣ πρὸς ἐγένετο Παιντὴς μετ' Ὀρφέα καὶ Μουσαῖον, ὃς λέγεται τὸν ΤΡΩΙΚΟΝ ΠΟΛΕΜΟΝ πρῶτον αἶσαι; μερίσας ἔτ' ὑποδείσας λαβόμην, καὶ ἐπιτολήσας ταύτην.

^k Αἰλιαρ. Ποικιλ. Ἰσορ. βίβ. ιδ. κει. α.

own Days; whose Rival and Enemy he says Sect. 7. he was while alive, as *Xenophanes* proved after he was dead¹.

WE CAN tell with more certainty, that *Amythaon's* Son, the prophetick *MELAMPUS*, brought the Myſteries of *Proſerpine* from *Egypt* into *Greece*. He taught them the Story of the *Titans*, and according to *Diodorus*, τὸ σύνολον, πλὴν περὶ τὰ ΠΑΘΗ ΤΩΝ ΘΕΩΝ ἱστορεῖαν, “ The whole History of the Tranſactions and “ Diſaſters of the Gods^m.” He is celebrated by *Homer* himſelf, who without all doubt was acquainted with his *Mythology*ⁿ.

ABOUT the Age of *Linus* came *OLEN* from *Lycia*^o, and compoſed the firſt Hymns that were ſung in *Delos* at their Solemnities, which were among the oldeſt in *Greece*^p. *Homer* himſelf frequented theſe Feaſts, to celebrate the fair Offspring of *Latona*, and ſing to the *Ionians* that repaired to *Delos* in vaſt Numbers

¹ In Proœmio, And in *Xenophanes' Life*, γέγερε δὲ καὶ ἐν ἑλεγχίαις, καὶ ἱάμβοις καὶ ἩΣΙΟΔΟΥ καὶ ΟΜΗΡΟΥ, ἐπικόπων αὐτῶν τὰ περὶ θεῶν εἰρημνία.

^m *Diodor. Biblioth. Lib. i.*

ⁿ Ὀδυσ. ῥαψ. λ. and again, ῥαψ. ο.

^o ΟΥΤΘ ΔΕ Ο ΟΛΗΝ καὶ τὰς ἄλλας τὰς παλαιὰς ὕμνους ἐποίησε ἐν Λυκίᾳ ἐλθὼν τὰς ἀειδόμενους ἐν Δήλῳ.

Herodot. Μελεπομένη βιβλ. δ.

^p ΛύκιΘ ΔΕ Ὁ ΟΛΗΝ ὃς καὶ τὰς ὕμνους τὰς ἀρχαιοτάτας ἐποίησεν Ἕλλησι.

Παυσαν. Βιωτ.

Plutarch upon the Authority of *Anticles* and *Iſtus*, two ancient Authors, ſays, that the Statue of *Apollo* in *Delos* had a Bow in one Hand, and with the other ſupported the three *Graces*, who held each an Inſtrument of Muſick; one a *Lyre*, another a *Flute*, and the third a *Syrinx*, or *Pipe*. As to the Antiquity of it, they ſaid, οὕτω δὲ πάλαιον ἐστὶ τὸ ἀφίδρυμα τέτο, ὥς τὰς ἐργασαμένους αὐτοῦ, τῷ καὶ Ἡρακλέα μετέπων φασὶν εἶναι. *Περὶ Μεσσηνίας.*

Sect. 7. bers upon these Occasions. He glories in being *ἡδίστος ᾠιδῶν*, the sweetest of the *Singers* that came there ^q.

THYMOETES, *Laomedon's* Grandson, and *Orpheus's* Cotemporary, is recorded as the greatest of the early *Travellers*. Besides the Countries then known, to wit *Asia* and *Egypt*, which he visited, he is said to have passed thro' *Africk* to the *Western* Region: There he saw the Island in which the ancient Inhabitants affirm that *Bacchus* was nursed; and having learned from the *Nysæans*, the Exploits of the *God*, at his Return he composed in the old Dialect, and wrote in the old Letters, the Piece called the *Phrygian Poems* ^r.

IT WAS indeed from the lesser *Asia* that the *Greeks* had their Regular *Musick*. The Fortifier of *Thebes*, the famous *Amphion*, is called the *Inventer of Musick*, I suppose in *Greece*: He is allowed the Honour of first framing a *Lyre* ^f, and certainly employed both his Melody and persuasive Strains, to induce the wild Inhabitants to wall their Town, and live orderly: But with what Propriety he is called the Inventer of the *Lydian Measure*, I hardly understand ^t.

THE

^q See below, Page 109.

^r Diodor. Biblioth. Lib. iii.

^f *Plato*, speaking of the Invention of *Arts*, says, τὰ μὲν ΔΑΙΔΑΛΩ καὶ ἀφ' αὐτῆς γέγονε τὰ δὲ ΟΡΦΕΙ, τὰ δὲ ΠΑΛΑΜΗΔΕΙ; τὰ δὲ πρὸς Μουσικὴν ΜΑΡΣΥΑ καὶ ΟΛΥΜΠΩ, πρὸς Λύραν δὲ ΑΜΦΙΟΝΙ. Νομῶν. γ.

^t *Musicam* invenit *Amphion*; *Fistulam* & *Monaulum* (ΜΟΝΑΥΔΟΝ) *Pan* *Mercurii*; obliquam *Tibiam* *Midas* in *Phrygiâ*;

THE Phrygian MARSYAS ^u claims the Sect. 7.
Invention of the *Double Flute*, and of the *Mea-*
sure that bears the Name of his Country. He
was in high esteem with the Ancients, and
seems to have been but too sensible of his Vein
and Accomplishments, as appears from the Story
of his Contest with *Apollo*. Some believe the
Foundation of that Fable to have been the fatal
End of the Musician, who went mad, and threw
himself into the *River* that bears his Name ^w.

HIS SCHOLAR, OLYMPUS, shares with
him the Glory of the Invention of the *Phry-*
gian Measure ^x, and pretends to be the first him-
self, who sung a *Nænia* or funeral Song. He
is said on the Death of *Python*, ἀυλῆσαι ΕΠΙ-
ΚΗΔΕΙΟΝ Λυδίσι, “To have play’d a funeral
“Tune upon the Flute in the *Lydian Strain* ^y.”
His Compositions are selected by *Aristotle* as the
most rapturous, and the aptest to inspire Pas-
sion and Enthusiasm ^z into the Minds of the
Hearers.

giâ; geminas Tibias *Marsyas* in eâdem gente; *Lydios* *Modu-*
los, *Amphion*; *Dorios*, *Thamyra*s *Thrax*; *Phrygios*, *Marsyas*
Phryx: *Citharam*, *Amphion*; ut alii *Orpheus*; ut alii *Linus*;
septem *Chordis* additis *Terpander*; octavam *Simonides* addidit;
nonam *Timotheus*. *Citharâ* sine voce, cecinit *Thamyra*s primus,
cum Cantu, *Amphion*; ut alii *Linus*. *Citharœdica* Carmina com-
posuit *Terpander*; cum Tibiis canere voce, *Trœzenius Darda-*
nus instituit. Plinii Histor. Nat. Lib. vii. § 56.

^u *Suidas* in Μαρσύας.

^w *Xenophon*. Αναβασ. βιβλ. α.

^x Νόμοι δὲ ΟΛΥΜΠΟΥ καὶ ΜΑΡΣΥΟΥ Φρύγιοι καὶ Λύ-
δοι; καὶ Ὀλύμπου Ἐπὶ τῷ Μουσικῷ. Πολυδεύκ. Ὀνομαστικόν.

^y Πλάτωνα. περὶ Μουσικῆς. He says there were two of that Name.

^z Ὀλύμπου μετὰ, ὁμολογεῖται πρὸς τὰς ψυχὰς ἐνδεστικῶς.
Πολιτικ. δ. And a little afterwards, speaking of the different
Harmonies and their Effects, he says, ἐνδεστικῶς δ’ ἡμᾶς ποιεῖ
ἡ Φρυγική (ἁρμονία); So that *Olympus* has been the Author.

Sect. 7. Hearers. And he hath the Testimony of the knowing *Plutarch*, of having greatly advanced his Art, by introducing some kinds of Musick 'till then unknown to the World; and of being the Prince and Inventer of the beautiful *Grecian* Manner ^a.

THE MUSES Lover in more Senses than one^b, the *Thracian* *THAMYRAS* first played upon a Lyre without singing. This he did to show the Variety of his Genius, for at the same time he composed *Hymns* ^c, the pious Exercise of the ancient Poets. He likewise sung the Wars of the *Titans* ^d, and wrote a Poem of three thousand Verses upon the great Foundation of their Religion and Morals, the *ΚΟΣΜΟΓΟΝΙΑ*, or *Generation of the World*, or the *ΘΕΟΓΟΝΙΑ*, which is an equivalent Expression ^e.

THE *Træxenians* ^f boast an Epic Poet, *OROEBANTIUS* by Name, who wrote before *Homer*, I cannot tell upon what Subject: But *MELESANDER* the *Milesian*, sung the Battle of the *Lapithæ* and the *Centaurs* ^g, which

^a φαίνεται δὲ Ὁλυμπῷ αὐξήσας Μουσικὴν, πρὸ ἀγγέλλουσαν τὴν καὶ ἀνυπομνήσαν ὑπὲρ τῆς ἐμπροσθεν εἰσαγαγῆναι, καὶ ἀρχηγὸς γενέσθαι τῆς ἑλληνικῆς καὶ ἡellenicῆς Μουσικῆς. Πλάτωνα. ibid.

^b See the Catalogue *Ιλιάδ*. β and the Article of the *Pylia* under *Nestor*, where *Homer* mentions *Thamyris*; as also *Eusebius*' Notes.

^c Πλάτων. Νόμων η.

^d Πλάτων. περὶ Μουσικῆς.

^e Suidas in *Thamyre*.

^f Ὅτι ἦν ΟΡΟΪΒΑΝΤΙΟΥ τῆς Τραζηνίας ἔστι περὶ Ὀμήρου, ὡς φασὶ οἱ Τραζηνιοὶ λόγοι. Καὶ τὸ Φρύγα δὲ ΔΑΡΗΤΑ, ἢ Φρυγίαν Ἰλιάδα ἐπὶ καὶ νῦν ἀποσωζομένην οἶδα, περὶ Ὀμήρου καὶ τῶν γενέσθαι λέγεσθαι. — Αἰλιαν. Ποικιλ. ἱστορ. βιβ. ια. κεφ. β.

^g Μελίσσανδρος ὁ Μιλήσιος, ΛΑΠΙΘΩΝ καὶ ΚΕΝΤΑΥΡΩΝ μάχην ἔγραψεν. Ibid.

which seems to have been an Action of great Sect. 7. Fame in the early Ages, and to have afforded much Exercise to the young Muses of Greece.

THE WISE *PALÆPHATUS* ^h is said to be a Son of *Hermes*, and not long after the celebrated *Phemone*. There have been some great Men since of the Name; but this admired Ancient sung the Generation of *Apollo* and *Diana*, and the Contest of *Minerva* and *Neptune*. He wrote a Poem upon *Latona's Locks*, (ΛΗΤΟΥΣ ΠΛΟΚΑΜΟΝ) and another of an uncommon nature, “The Voice and Speech of “*Venus* and *Love* i.” He likewise composed a ΚΟΣΜΟΠΟΙΪΑ, or History of the Creation of the World, in five thousand Verses.

THESE are some of the Men in whose hands the ancient *Mythology* and *Poetry* grew together. When I review them, I think it happy that *Hesiod's* noble Work has reached our Times. We should scarcely know else what to make of so many ΘΕΟΓΟΝΙΑ's, ΚΟΣΜΟΠΟΙΪΑ's and ΚΟΣΜΟΓΟΝΙΑ's as we have enumerated: But from it we know, that the *Birth of the Gods*, the *Rise of Things*, and the *Creation of the World* are but reciprocal Terms, and in the ancient Stile stand for just the same thing. They were the common Theme of the first *Poets* and *Lawgivers*, (the earliest Philosophers)

^h Suidas in ΠαλαίφατΘ.

ⁱ Φόνας κὶ λόγους Ἀφροδιτῆς κὶ ἘρωτΘ. Id. ibid,

Sect. 7. losophers) who by their several Improvements and Additions enabled *Hesiod* and *Homer*, their Successors, to give their Theology a *Body*, and reduce it to a Standard, that flourished while *Greece* was a free Country, and lasted some time after their Liberty was gone.

AND NOW I would willingly spare your Lordship the trouble of hearing any more concerning the Books that might be in *Phemius's* or his Scholar's Library, was there not a Presumption, "That these Writings I have named, are *later* than our Poet:" And of this Opinion is that great Historian, and Antiquary of *Greece*, *HERODOTUS the Halicarnassian*. As for the *Gods*, says he, "Whence each
 " of them was descended, or whether they
 " were always in being, or under what Shape
 " or Form they were, the *Greeks* knew nothing 'till very lately. *Hesiod* and *Homer*
 " were, I believe, about four hundred Years
 " older than myself, and no more: And these
 " are the Men who made a *Theogony* for the
 " *Greeks*; who gave the Gods their Appellations, defined their Qualities, appointed their
 " Honours, and described their Forms. As
 " for the Poets who are said to have lived before these Men, *I am of Opinion they came*
 " *after them*^k." So far the Historian; who no doubt means *Linus*, *Orpheus*, and their Scholars, by the Poets he does not name.

WHAT

^k 'ΕΥΤΙΣΤΗ. βιβ. 6.

WHAT HE says of *Hesiod* and *Homer*, must be true in one or other of these respects; That either they brought their *entire System* immediately from *Egypt*, and published it in *Greece*, 'till then ignorant of Religion and Rites: Or that, without other assistance than their own Wits, they *contrived* it wholly themselves. But they are both equally incredible. Sect. 7.

WHOEVER knows any thing of the *Nature* of that kind of Writing, needs make but one Reflection, to be convinced that a *THEOGONY* is a Piece of *deep Learning*, and vast *Labour*. “ It is a *System of the Universe*, digested and wrought into an *Allegory*: It is a “ Composition, made up of infinite Parts, each “ of which has been a *Discovery* by itself, “ and delivered as a *Mystery* to the initiated¹:” The contriving and putting them together has been a Work of some Ages, and is a conjunct Effort of *Politicks* and *Philosophy*.

NEITHER, on the other hand, were *Hesiod* and *Homer* the *first* who learned Religion in *Egypt*, and brought it over Sea to *Greece*. A small Acquaintance with their Writings will convince any Man of Taste that they wrote from *Life*; and describe the Exercise of a Worship long since established in their Country. An hundred Passages in both Authors make it abundantly plain, that the *Greeks* knew the

H 2

Names

¹ Γνώσκειν ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων.

ΣΥΣΤΑΣΙΝ, ἥτε ἐκείνη διέρχεται, ἥτε κεαίεται.

ΠΥΘΑΓΟΡΟΥ Χρυσ. Ἑπὶ.

Sect. 7. Names and Natures of their Gods, had Sacrifices and Ceremonies; Temples, Priests, Prayers, and Songs, long before either *Hesiod* or *Homer* were born.

BUT it is to no purpose to use other Arguments than this noble Historian's own Words. In the beginning of the same Book, speaking of the Origin of the Word OCEAN^m, he says, ὍΜΗΡΩΝ ΔΕ, ἢ ΤΙΝΑ ᾧ ΠΡΟΤΕΡΟΝ ΓΕΝΟΜΕΝΩΝ ΠΟΙΗΤῶΝ, ΔΟΚΙΩ Τὸ ἔΝΟΜΑ ΕΥΡΕΨΑΝΤΑ, ἔΣ ΤΙΝΩ ΠΟΙΗΣΙΝ ἔΣΤΕΝΕΐΝΘΑΙ. “*Homer*, I believe, or some of the Poets who lived before him, having invented the Word, inserted it into their Poetry.” Or if we should be so indulgent as to allow, that he spoke negligently in this place, and according to the vulgar Opinion; how shall we reconcile it, when he tells us expressly that *Melampus*, a Man placed by *Homer*ⁿ himself three Generations before the *Trojan War*, first taught the *Greeks* the Name and Sacrifices of *Bacchus*^o? That the Rites about Funerals called *Orphic* and *Bacchic*, were really and originally *Egyptian*? And in general, that the *Egyptians* were the first of Mankind who used Solemnities, made Processions, and appointed Initiations; and that, ὡς δὲ ΤΟΥΤΩΝ Ἑλλῶες μεμαθήκησι^p, from them the *Grecians* learned to do the same?”

FOR

^m It seems to be a *Punick* or *Phœnician* Word (*Og.*) which signifies a *Boundary*; because the Sea is the *Limit* of the Land. This perhaps is the Reason why *Homer* calls the River *Nile*, the OCEAN, Ὠκεανὸς τε Ῥοῦς. — See Pag. 137. n.

ⁿ Ὀδυσ. Ῥαψωδ. Ο.

^o Ἐντέρη. βιβλ. Γ.

^p Ibid.

FOR is it not an easy Conclusion, that if Sect. 7. Funeral Rites, Sacrifices, and the Name of *Bacchus* be found in *Homer*; and the Historian tells us, that *Melampus* and *Orpheus* first brought them from *Egypt*, and taught them the *Greeks*; Is it not easy, I say, to conclude, “ That this great Author, having his Fancy “ full of the Antiquity of the *Egyptian* Rites, “ in opposition to the upstart Religion of “ *Greece*, has fallen unawares into an Incon- “ sistency, when he says, that *Homer* and *He- “ siod* were the Men who made a *Theogony* “ for the *Greeks*, and first informed them of “ the Names and Natures of their Divinities?” It remains then, that these Fathers of our Poetry, had themselves, if not Patterns to work by, as seems to have been *Hesiod*’s case ^a, at least plenty of Materials to work upon; which cou’d be no other than the Doctrines, whether traditional or in Writing, of the Men I have just now mentioned ^r.

AND THUS we find an Answer to the Question, What *Learning* was then in Being; and

H 3

what

^a Ἀλλὰ τὸ μὲν Ἡσίοδος τελειότερον τὸν ἄν ἡ Ἰζύγησις γένοιτο, (speaking of the Nature of *Saturn*) τὰ μὲν πνα, ὡς οἶμαι, παρὰ τῶν ἈΡΧΑΙΟΤΑΤΩΝ αὐτῶν παρειληφότῃ, τὰ δὲ μυθικώτερά αὐτῶν περιθέντῃ. ὃ τέρῳ καὶ πλείῃσι θεολογίας διεφθάρη.

ΦΟΡΝΟΥΤ. Περὶ τῶν παρεκδομῶν Μύθων. κεφ. ιζ.

^r — Fuit hæc sapientia quondam,

Publica privatis secernere, sacra profanis;

Concubitu prohibere vago, dare jura maritis,

Oppida moliri, leges incidere ligno:

Sic honor & nomen divinis Vatibus, atque

Carminibus venit. POST. hos insignis Homerus, &c.

Horat. ad Pisones.

Sect. 7. *what kind of Knowledge it was possible in Homer's days to acquire? It was wholly fabulous and allegorical.* "The Powers of Nature, and
 " Human Passions were the Subject; and they
 " described their various Effects with some
 " Analogy and Resemblance to *Human Actions*.
 " They began with the *Rise* of Things, their
 " Vicissitudes and Transformations, defined
 " their Nature and Influence; and, in their
 " metaphorical Stile, gave to each a *Person*, a
 " *Speech*, and *Method of Operation*, conforma-
 " ble to their fancied *Qualities*." This they
 called a *History of the Birth of the Gods*; of the
Heaven, to wit, the *Earth*, *Air*, and *Sea*; of
 the *Sun*, *Moon*, and Divisions of the *Stars*; of
 the *Rivers*, *Woods*, *Rocks*, *Fountains*, and the
 other constituent Parts of the Universe^f. They
 related their Loves and Hatreds; their Marri-
 ages, Disasters, Seditions, and Wars; or in other
 Terms, the *Struggles* of their opposite Natures,
 and the *Concord* arising from their *Equilibrium*:

Quid velit, aut possit, Rerum Concordia discors.

SUCH was the Science of the early Ancients;
 Nor is there any other kind of Learning to be
 met

^f Sic deinde effatus, frondenti Tempora ramo
 Implicat, & Geniumque loci, primamque Deorum
 TELLUREM, NYMPHASQUE, & adhuc ignota precatur
 Flumina; tum NOCTEM, Noctisque orientia SIGNA,
 Idæumque JOVEM, Phrygiamque ex ordine MATREM
 Invocat, & duplicis Cæloque Ereboque Parentis.

met with in *Homer* : I mean such Learning as Sect. 7. we acquire by Books and Masters ; for what Knowledge he picked up as a *Traveller*, is of another kind, and falls in more properly to be considered in another place.

*Gravelot inv.**1^{re} Gucht Scul.*



G. Gravelot inv.

V. Gucht scul.

S E C T. VIII.

Sect. 8. **B**UT HERE, begging your *Lordship's* pardon, I must be permitted to think of my own good Fortune in addressing this Enquiry as I have done: Whoever has a Diffidence of his own Opinions, naturally seeks for a wiser Man than himself, with whom to communicate them: And if he is conscious of any singular Humour, or Inclination to judge with a *few* against the Multitude; to laugh perhaps at what they

they highly esteem, and esteem what they think contemptible, he must then find either one of the same Sentiments with himself, or, if he should be mistaken, one of that Candour and Knowledge of Mankind, as will make Allowances, and bear with the Infirmities of his weaker Friend. In this case, *My Lord*, I find myself bound to give fair Warning of the Forbearance I shall want; since I am upon the matter about to assert, “*That* “*Homer’s being born poor, and living a* “*wandering indigent Bard, was, in relation* “*to his Poetry, the greatest Happiness that* “*cou’d befall him.*”

WE HAVE already seen some of his Obligations to his Poverty. It put him in the *only Road of Life* in which Learning was then to be acquired; with the peculiar advantage of living in the House with his Master, in the double Relation of a Scholar and a Son. Had he been the Child of a rich Father, or of one who cou’d have barely supported him, or even taught him his own Trade, he had never gone to *Phemius*, to be doubly instructed in Philosophy and Poetry, which at that time, as has been already observed, were not *separate Studies*. The same Necessity made him glad to be his *Succeffor*, and teach his School after his death; an Exercise, if not too long continued, of the highest Tendency to strengthen the Mind and correct the Fancy. But the grand *Good-fortune*

Sect. 8. *fortune* that *Homer's* Poverty procured him was this, "That it forced him to take up, and
 "continue in the Profession of an *ΑΟΙΔΟΣ*,
 "or *Strolling Bard*."

TO COMPREHEND the full Extent of this Happiness, We must remember, that this is a *Grecian* Character, which took its rise in that Country, and was formed upon no borrowed Model. The Poetry and Allegory of the *Egyptians*, was, like every thing else that cou'd influence their Manners, bounded and prescribed by Law ^a. *Diodorus* tells us, that *Men* were forbidden the Practice of Musick, as tending to effeminate their Minds: And indeed the Attention both of this, and of the *Persian* and *Babylonish* Governments seems to have been more turned to their *History* and *Records*, or to *Astronomy* and *Numbers*, than the Encouragement of the *Muses*.

BUT IN *Greece*, where Nature was obstructed in none of her Operations; and no Rule or Prescription gave a check to Rapture and Enthusiasm, there soon arose a Set of Men, who distinguished themselves by *Harmony* and *Versè*. The wonderful Tales which they told, and the Melody with which they accompanied them, made them the Delight of these simple Ages; and their Knowledge of Things both *natural* and *divine*, gave them a great Ascendant over the Spirit and Belief of their Cotemporaries.

THO

^a See Page 146. in the Notes.

THO' WE had no remaining Testimonies Sect. 8. of the Honours paid to this Profession by the Ancients, we might safely conclude from its *Nature* and *Functions*, that it would meet with universal Approbation. A Man who has it in his power to charm our Ears, entertain our Fancies, and instruct us in the History of our Ancestors; who informs his wond'ring Audience of the secret Composition, and hidden Harmony of the *Universe*, of the Order of the *Seasons*, and Observation of *Days*, such a Man cannot miss of Esteem and Attention ^b: But if he adds a *Sanction* to his Doctrine and Art; if he pretends "That he is under the "Direction of the *Gods*; that he describes "their *Natures*, announces their *Names*, and "Decrees; that he does this by their immediate Orders, and then leads the way himself in the new Devotion;" he must needs become the Object of their Admiration and Reverence,

THAT

^b On the old Altar of PAN, says Sannazaro, *Pendeano due grandi Tavole di Faggio, scritte di rusticane lettere, lequali contenevano le antiche Leggi, e gli Ammacstramenti della Vita pastorale. Nell' una eran notati tutti i Di dell' Anno, i Mutamenti delle stagioni e la inequalità della notte e del giorno; insieme i Pronostici delle Tempestate, e quali giorni son della Luna fortunati, e quali infelici alle Opere de' Mortali; e che ciascuno in ciascuna hora dovesse fuggire o seguitare per non offendere le offer-vabili volontà de' gli Dij. Nell' altra se leggeva qual Governo si convenga alle Pecore; quale dovesse essere la bella forma della Vacca e del Toro, e le età idonee al generare, &c.* And the ancient Priest of the God had perfect Knowledge of *e la Terra, e'l Cielo, e'l Mare; lo infatigabile Sole, la crescente Luna, e tutte le Stelle di che il Cielo si adorna; e così per conseguente, i tempi del arare, del metere, di piantare le Viti e gli Olivi; di inestare gli Alberi, vestendoli di adottive frondi.*

Sannazaro Arcadia.

Sect. 8.

THAT THIS was their Conduct, appears from no weaker Authority than the ingenuous *Pindar's*, the Prince of the *Lyrics*: He lets us know, that the *Homeridæ* (a Family in *Chios*, thought to be descended from our Poet) followed the Occupation of their Founder, and were for the most part, what he calls, *Singers of flowing Verse*: It was, he says, their constant Practice to usher in their Song with a *Prayer to Jupiter*^c: A Custom of a very devout Appearance, and which they observed so strictly, as to hand it down in a religious kind of *Tradition*, to the Poets of after-times. *Piety* was indeed the chief part of a *Bard's* Profession; and some of their Worthies, such as *Eumolpus*, *Melampus*, and *Epimenides*, are reported to have done as great *Feats* in this Capacity, as the *Law-givers* did in theirs.

IN OTHER respects, we find the Testimony of the oldest Poets used by the later Writers as the *Great Masters* of Science: They are quoted as the Fountains of History, the Judges of Politicks, and Parents of Philosophy. We have a noble Instance of this in *Hecatæus* the *Milesian*, whose Knowledge and Capacity fairly distinguished him in the grand Assembly of the *Ionians*^d. The Question in agitation was of no less Importance, than “ Whether
“ they

^c Ὅθεν περ καὶ Ὀρμείδαι,
 παπτῶν ἐπέων τὰ πῶλλ' Ἀοιδῶι,
 ἄρχονται ΔΙΟΨ ἐκ προοιμίου. — Πινδάρου Νεμ. Ἐιδδς β.
^d Herodotus. Τερψιχρῆ.

“ they should continue in their Obedience, or Sect. 8.

“ rebel against the *Great King*?” So they called the *Persian* Monarch. *Hecatæus* dissuaded the War; and produced a thing ’till then rarely seen, *A Map of the Persian Dominions*, and from it made a Computation of their Power: But like a Master of the Argument, if, on the other hand, they were resolved to try the Fortune of War, he gave them good Advice, and pointed out the *only Method* of carrying it on. They neglected both Parts of his Counsel, and were ruined in the Issue.

IT IS TRUE *Hecatæus* lived some time after *Homer*: But we find the Character the same in his Writings both for Sanctity and Science. An ΑΟΙΔΟΣ or *Bard*, according to him, must know ΠΟΛΛΑ ΘΕΛΚΤΗΡΙΑ, *many soothing Tales*; their Subject must be ΕΡΓΑ ΑΝΔΡΩΝ ΤΕ ΘΕΩΝ ΤΕ, *The Deeds of Gods and of Men*; and their Occupation is

ΘΕΟΙΣΙ ΤΕ, ΚΑΙ ΑΝΘΡΩΠΟΙΣΙ ΑΕΙΔΕΙΝ.

To Mortals and Immortals both to sing.

THAT *Homer* himself was one of the Number, is what I can find no reason to doubt. It was the concurring Opinion, and constant Tradition of all Antiquity *that He was so*: And the Place where he makes the most immediate mention of himself in his own Writings, declares him to be an ΑΟΙΔΟΣ, and the *foremost* of the Profession. I touched upon the
Passage

Sect. 8. Passage before, which is wonderfully wrought, and of vast Simplicity. It is addressed to *Lactona*, and her prophetick Offspring *Apollo* and *Diana*, whose Feast was held at *Delos*, and was frequented by vast Multitudes of People from *Ionia*, and the adjacent *Islands*, “ Hail, Heavenly Powers, says the Bard, whose Praises I sing; let me also hope to be remembred in the Ages to come: And when any one born of the Tribes of Men, comes hither a weary Traveller, and enquires, *Who is the sweetest of the Singing Men that resort to your Feasts, and whom you most delight to hear? Then do you make answer for me; It is the blind Man that dwells in Chios;—His Songs excel all that can e’er be sung.*”

BUT I must deal fairly upon this point, and own, that this same *Hymn* is said by some to be none of *Homer’s*; but the Composition of one *Cynæthus*; a *Chian* too, and a great Rhapsodist, who has the honour to be the first Man that sung *Homer’s* Works in *Sicily*; and is said to have been the Author of a good many Verses, that pass under the Poet’s Name in the *Iliad* and *Odyssy*. These Poems, they tell you, *Homer* did not commit to Writing himself;

^e ——— Τίς δ’ ὕμνον ἀνὴρ ἦδ’ ἄρ’ Αἰοιδῶν
Ἐνθάδε πωλεῖται; καὶ τέω τέρπεδ’ ἄλιστα?

^f Τυφλὸς ἀνὴρ· οἰκεῖ δὲ Χίῳ ἐνὶ Παιονίᾳ.

Τὴν πᾶσαι μετόπισθεν ἀειδένυσαν Ἀοιδαί.

“Οἰμῆς.” Ὕμνος εἰς Ἀπόλλωνα.

himself; but his Posterity in *Chios*, and the Sect. 8. *Rhapsodists* who were for ever reciting them, came at last to have them by heart; and this *Cynæthus*, their Chief, while he preserved *Homer's* Verses, and put them together, did intermix a good many of his own Invention. The Hymn to *Apollo*, in particular, is pointed out as one of his Compositions; so that we could not draw much from it relating to *Homer*, if there was sufficient Authority to support the Assertion.

BUT THERE is not: All we have for it, is the *Word* of a nameless *Scholiast* of *Pindar's*, who speaks faintly of it himself; and the Men of that Class, tho' very useful in their way, we all know, have but small Pretensions to great Credit in Facts: Or if their Testimony was of any weight, the same *Scholiast* has preserved three Lines of *Hesiod's*, which seem to determine the Question. They assert, that this, or some such Hymn was of *Homer's* Composition, and that he was wont to make Voyages to *Delos* on the same Errand. There is, however, still better ground to believe it his; I mean the Authority of the learned and accurate *Thucydides*, who quotes this very Hymn as an original Composition of our Poet's ^h, and whose Judgment is of more weight than a hundred Annotators.

IT

Ε 'Εν Δήλῳ τότε πρῶτος ἐγὼ καὶ Ὅμηρος Ἀοιδῶν
Μέλπομεν, ἐν ναεῖς ὕμνοις ῥάψαντες ἀοιδίᾳ,
Φοῖβον Ἀπόλλωνα χρυσάρεον, ἐν τέκε Λητῶ.

^h Lib. i.

Sect. 8. IT WAS necessary to clear so important a Point, because this is the only Piece of *Homer's*, which fixes the Place, if not of his *Birth*, at least of his *Abode*ⁱ: It shews in what he plac'd his *Merit*, and how he wish'd to be talk'd of among Posterity: It likewise favours the received Opinion of his losing his Sight in the Decline of Life, and leaves no doubt of his Occupation.

THE *Island* CHIOS was no ill-chosen Retreat: It enjoyed the diffusive Benignity of the Climate, in common with the rest of that delicious Coast; but peculiar to itself, it produced the *richest Wine* that *Greece* could boast^k; and abounded in the other Ingredient of the Pleasures of the Ancients, *the finest Oil*. What made this so necessary, was the use of the *Hot Bath*; an Article in their living they rated so high, as to set it upon a footing with the Joys of *Wine*, and the Charms of the *Fair*: And the *three* together were thought so sweet by the *ancient* Men of Pleasure, that *Life* in their Opinion was not worth keeping without them^l.

THE

ⁱ *Aristotle* was of opinion, that *Homer* was a *Chian*.

^k *Athenæus* Deipnosophist. Lib. xii.

^l Quo *Chium* pretio cadum? — Horat. Lib. iii. Ode xix.

ΟΙΝΟΝ ΑΡΙΣΤΟΝ φέρουσι τῷ Ἑλληνικῶν, (Χίος) Στεγὰ β. β. β. β. β. β.

¹ BALNEA, VINA, VENVS, CORRVMPVNT CORPORA NOSTRA.

SED VITAM FACIUNT, BALNEA, VINA, VENVS.

Homer himself, when he describes a Man newly come out of the Bath, and anointed with Oil, generally adds, that he appeared *taller and larger* than before, and was grown *ἑίκελος Ἀθανατοῖσιν*, *Something like the Immortals*.

THE Inhabitants of *Chios*, *Homer's* Com- Sect. 8.
panions, bore an excellent Character among the
other Islanders, and particularly proved such
excellent Seamen, that while the Power of
Greece was but yet in its Infancy, they were
able to fit out a powerful Fleet, and even form-
ed Designs upon the *Sovereignty* of the Seas:
and some time afterwards, when a superior
Force attacked them, they shewed great Spi-
rit in the Defence of their Liberties ^m. Our
Poet therefore in this Situation was settled as
it were in the *middle*, between *Ionian* and *Greece*.
He had the advantage of going to either when
he pleased; and cou'd be easily transported to
Delos, which was just in his Neighbourhood,
to attend the Feast of his favourite Divinity.

IT IS, I think, generally allowed that *Homer*
took his Characters from *Nature* or *real Life*;
and if so, the Picture of the ΑΟΙΔΟΣ is his
own. He does indeed omit no opportunity to
do honour to the Profession, nor even to men-
tion it. He has painted every Circumstance of
it, draws Similies from it, tells its effects upon
the Hearers, and of all the Wooers who had
been devouring *Ulysses'* Estate in his absence, he
spares not one, save *Phemius* the Bard, and a
ΚΗΡΥΞ, or *Publick Servant* ⁿ.

FEW PEOPLE have conceived a just Opi-
nion of this Profession, or entered into its
Dignity. The Reason of which I take to be,

I

That

^m Strabo Lib. xiv.

ⁿ Ὀδυσ. Παῖς καὶ Χ.

Sect. 8. That we have no modern Character like it:
 ~~~~~ For I should be unwilling to admit the *Irish* or *Highland Rüners* to a share of the Honour; tho' their Business, which is to entertain a Company with the Recital of some Adventure, resembles a part of the other. The *Trovadores* or *Troubadours* of *Provence*, the earliest of the Moderns who discovered any Vein for Poetry, have a better Claim °. They sung their Verses to the Harp, or other Instrument they cou'd use, and attained to a just *Cadence* and *Return* of Verse in their *Stanza's*; but had neither Manners nor Language for great Attempts.

THIS IGNORANCE of an ancient Character has made some ingenious Men, and Admirers of *Homer*, take pains to vindicate him from it, as a mean and contemptible Calling; or at least to dissemble and slur it over. It was indeed no Life of Wealth or Power, but of great *Ease* and much *Honour*. The ΑΟΙΔΟΙ were welcome to Kings and Courts; were necessary at Feasts and Sacrifices; and were highly revered by the People. The *Pheacian Poet* is described

————— ΕΠΗΡΟΝ ΑΟΙΔΟΝ  
 ΔΗΜΟΔΟΚΟΝ, ΛΑΟΙΣΙ ΤΕΤΙΜΗΜΕΝΟΝ.

————— *valde amabilem Vatem,*  
*Demodocum, Populis honoratum.*

IT

° See *Sperone Speroni*. The Name remains still in *Spain*, as Todos o los mas Cavalleros andantes de la Edad passada, eran grandes *Trobadores* y grandes *Muscos*. Parte I. Lib. iii, de *Don Quixote*.

IT WILL easily be granted, that Men pinch-  
 ed in their *Living*, and forced to have their  
 Thoughts ever upon the stretch for Subsistence,  
 cannot have room for rapturous Views, and po-  
 etick Strains <sup>P</sup>. The same Reason excludes all  
 Men of *Business*, who are thoroughly so, from  
 the Society of the *Muses* <sup>Q</sup>; not only because  
 our Capacities are narrow, but because our  
*Minds* as well as Bodies, when once inured  
 to a Habit, seldom or never quit their wonted  
*Track*: Or if at any time, by main force, we  
 are beaten out of it, yet “ a certain Manner  
 “ of thinking and reasoning always recurs,  
 “ bearing a *Resemblance* to the Education and  
 “ Course of Business we have run through.”

I REMEMBER a Saying of *Plato's* upon  
 an Occasion of this nature. There was one  
*Anniceris* a Gentleman of *Cyrene* in *Africk*,  
 who had acquired a wonderful Dexterity at  
 driving a Chariot. He was willing to give the  
 Philosopher a proof of his Art; and, in pre-  
 sence of abundance of People, drove several  
 times round the Academy with so steady a Rein,  
 as to leave but *one Print* of his Chariot-Wheels.

I 2

Plato

<sup>P</sup> *Sed Vatem egregium, ———*  
*Hunc, qualem nequeo monstrare & sentio tantum,*  
*Anxietate carens Animus facit; omnis acerbi*  
*Impatiens. cupidus Silvarum, aptusque bibendis*  
*Fontibus Aonidam. Neque enim cantare sub Antro*  
*Pieric, Thyrsumve potest contingere massa*  
*Paupertas, atque Aëris inops; quo nocte dieque*  
*Corpus eget ———*

*Pectora nostra duas non admittentia Curas.* Juv. Sat. vii.

<sup>Q</sup> Or the small Genius which my Youth cou'd boast,

In *Prose* and *Business* lies extinct and lost.

PRIOR.



Sect. 8. *Plato* said, “ It was impossible that a Man who  
 “ had bestowed such infinite Pains upon a  
 “ Trifle, shou’d ever be good for any great  
 “ Matter.” In short, whoever confines his  
 Thinking to any *one* Subject, who bestows all  
 his Care and Study upon *one* Employment or  
 Calling, may excel in that; But cannot be  
 qualified for a Province that requires the *freest*  
 and *widest*, as well as the most simple and dis-  
 interested Views of Nature.

Now if we were to sit down and contrive,  
*what kind* of Life is the least obnoxious to these  
 Inconveniences, we shall find none so free from  
*Care, Business, or Want*, as that of a BARD.  
 It is exactly the easy, independent State, that  
 is unawed by *Laws*, and the *Regards* that mo-  
 lest us in Communities; that knows no Duties  
 or Obligations but those of Hospitality and Hu-  
 manity: that subjects the Mind to no Tincture  
 of Discipline<sup>r</sup>, but lays it open to all the *na-*  
*tural Sensations*, with which the various Parts  
 of the Universe affect a *sagacious, perceptive,*  
*mimicking Creature.*

As THIS Condition is in itself of the ut-  
 most Importance to a *Poet*, the Consequences  
 of it are almost equally happy: The ΑΟΙΔΟΙ,  
 or *Bards*, were under a necessity of frequent  
 Travelling, and every now and then exercising  
 their *Vein* upon the greatest Subjects. In this  
 Situation did *Homer* begin to wander over  
 Greece,

§ *Plato* calls a Mind fit for Poetry, ψυχὴν αἰσθητικὴν καὶ μιμητικὴν.

Greece, carrying with him those *Qualities* that Sect. 8. procured him a *Welcome* wherever he came †. I have already shewn what a noble Scene for Travelling the *Grecian Cities* and young Commonwealths then afforded. *Homer* staid so long in each of them, as was necessary to see, but not to be moulded into their Manners. The Order of a Town, and the *Forms* brought into the common City-life, elude the Passions ‡, and abate their Force by turning them upon little Objects. But he neither led a Town nor Country-Life; and in this respect was truly a *Citizen of the Universe*.

THE GREAT Philosopher I lately mentioned, has dropt an Expression in the third Book of his Laws, which characterizes very nicely both the *Life* which *Homer* led, and the *Manners* that are described in his Poems. He introduces a *Lacedemonian* saying, That his Countrymen, the *Spartans*, used to read this Poet's Verses, Καίπερ ἰωνικὸν ἢ λακωνικὸν ἐκείνῳ τε δέλεον βίον, tho' he every where painted the *Ionic*, and not the *Lacedemonian* Way of Living. The Opposition is, between the

I 3

Strict-

† The Poet himself, when speaking of the People we gladly admit into our Houses, enumerates Μάντιν (*a Diviner*) ἢ Ἰατρίαν καὶ κῶν (*or a Physician*) ἢ Τέκτονα δέκων (*a House-Carpenter*.)

‡ Ἡ καὶ δέπειν ΑΟΙΔΟΝ, ὅς κεν τέρπῃσι δαΐδων. Ὅσως. Παύσας. ρ.  
*A divine Bard, to charm us with his Song.*

§ A great Man, who had reason to know it, says that he never saw the Populace in such a Fury, but the Hour of Dinner or Supper wou'd cool them. They don't like what they call *Se disbeurer*.

*Memoir. de Retz.*



Sect. 8. Strictness of the *Spartan* Rules, in their Diet, Hours, Exercises, and Diversions; and the *Ionian* Liberty in all these Points. The severe Discipline of *Thebes* and *Lacedæmon* was indeed no Friend to Poetry: It made many a noble Patriot and gallant Soldier; But there was never a Poet a Native of *Sparta* <sup>u</sup>; and *Pindar* the only one produced in *Thebes*, kept but little at home, and seems not much to have affected the Character of his Countrymen <sup>w</sup>.

THE NEXT Advantage of *Homer's* Profession, was the *Access* it gave him into the Houses and Company of the *Greatest Men*. The Effects of it appear in every Line of his Works; not only in his Characters of them, and Accounts of their Actions; but the more *familiar* Part of Life; their manner of Conversing and method of Entertaining, are accurately and minutely painted. He knows their Rarities and *Plate*, and can hold forth the Neatness and Elegance of their *Bijouterie*. He has nicely inspected the Trinkets their Ladies wore; their *Bracelets*, *Buckles*, and *Necklaces*, whose Pretinences he sometimes talks of with great Taste and Exactness. He has a delicious Pair of *three-stoned Ear-rings*.

———<sup>e</sup>Er-

<sup>u</sup> Quæ Urbes (*Thebæ* & *Lacedæmon*) talium Studiorum steriles fuere; nisi *Thebas* unum Os *Pindari* inluminaret: Nam *Alcmana* *Lacones* falsò sibi vindicant.

*Velleii Patere.* Hist. Lib. ii. § ult.

<sup>w</sup> See his Life and Writings; Διπαρξίν ἀπὸ ΘΗΒΑΝ,

Φέρων μελὸς ἔρχομαι. Πυθ. β.

————— Ἑρματα δ' ὕω,  
Τελύλῳ ἱμερόεντα· χάρις δ' ἀπελάμπετο πολλή.

And a curious *Gold Necklace* set in *Amber* in the form of a *Sun*.

————— πολυδαίδαλον ὀρμος  
Χρύσειον, ἠλέκτροισι ἐέρμενον, ἠέλιον ὥς.

He has them too of several *Sizes* ; for *Lucina* was to receive at *Latona's* Lying-in, from the *Goddesses* that were *Gossips*,

————— ΜΕΓΑΝ ὀρμον  
Χρυσείοισι λίνοισι ἐέρμενον, ἐννεάπηχυν.

————— *A Necklace huge,*  
*Strung upon golden Threads, three Yards in*  
*length.*

In a word, there is scarce a *Circumstance* in *Oeconomy* but what he has somewhere described, or made it evident that he knew.

NOR COU'D it be otherwise, if we consider the daily *Life* of the ΑΟΙΔΟΙ. The *Manner* was, when a *Bard* came to a *House*, he was first welcomed by the *Master*, and after he had been entertained according to the ancient *Mode* ; that is, after he had bathed, eaten, and drunk some ΜΕΛΙΗΔΕΑ ΟΙΝΟΝ, *heart-cheering Wine*, he was called upon to entertain the *Family* in his turn : He then tuned his *Lyre*, and raised



Sect. 8. his *Voice*, and sung to the listening Crowd some  
 ~~~~~ Adventure of the *Gods*, or some Performance  
 of *Men*.

MANY Advantages accrue from hence to the *Poet*: He is under a happy Necessity of making no *fanciful Conceits*, or profound Verses in an uncommon Language: But if he would succeed, he must entertain his wondering Audience in a simple, intelligible Stile. He might indeed tell wonderful Stories of strange Performances, and Places strange: but they must be *plainly* told, and with a constant eye to *natural Manners* and *human Passions*: He needed not keep strictly to them; *that* wou'd raise no Admiration; but with an Analogy or Likeness, such as the Tenour and Circumstance of the *tender* or *woeful* Tale wou'd bear.

HERE TOO was abundance of Opportunities not only of *judging* what was amiss, what was true or false in his *Song*; but of *helping it*. While he was personating a *Hero*; while his Fancy was warming, and his Words flowing; when he had fully entered into the *Measure*, was struck with the *Rhythmus*, and seized with the *Sound*; like a Torrent, he wou'd fill up the Hollows of the Work; the boldest Metaphors and glowing Figures wou'd come rushing upon him, and cast a *Fire* and *Grace* into the Composition, which no Criticism can ever supply ^x.

As

^x Πλάτωνος. ΙΩΝ ἢ ΠΑΥΣΑΝΟΣ.

As to the *Audience*, I might shew the Good- Sect. 8.
fortune of our Poet in that particular, by re-
minding your Lordship of the Monitor of the
younger *Gracchus* y, or the *Slave* who directed
and check'd the most fluent Orator of *Augustus*'
Court z; but *Moliere's old Woman* comes nearest
our Purpose. It was by her Ear and Taste that
that celebrated Comedian tried the success of
his Comic Scenes, and as they affected her more
or less, so he judged of their Force and Failures a.
Thus the most approved Writer among the
Moderns makes choice of a Circumstance for
his Rule that *Homer* was obliged to regard in
every Performance.

THE MORE we consider its Influence upon
Poetry, the stronger and wider it appears: To
this Necessity of pleasing his Audience, I wou'd
ascribe that *just Measure of Probability and
Wonder* which runs thro' the greatest part of
his Works. The People must be entertained:
that is, they must be kept at a gaze, and at
the same time must comprehend the Dangers,
and feel the Passions of the Description. The
Adventure must be such as they can understand;
and the Method in which it is brought about,
must surprize their Imagination, draw forth
their Attention, and win their Heart b. This
at

y See *Plutarch* in his Life.

z Excerpta è Lib. iv. *Controvers. Senecæ*: in Proœm.

a Her Name was *la Forêt*.

b Καὶ τὸ μὲν ὅλον παρ' αὐτῷ διήγησις τῶν πραγμάτων, ΠΑΡΑ-
ΔΟΣΙΣ, καὶ ΜΥΘΩΔΗΣ καλεσκούσας, ὡς τὰ πληρεῖα ἀγωνίας
καὶ δαύματι τὰς ἐντυγχάνοντας, καὶ ΕΚΠΑΗΚΤΙΚΗΝ πλὴν
ἀρεῶν καλεσάναι. Πλεταρχ. βίος Ὀμήρου.

Sect. 8. at once accounts for the Stories which *Homer* tells, improbable indeed in themselves, and yet bearing such a *Resemblance* to Nature and Truth.

HIS CARE to please his Audience appears from a Maxim he has advanced concerning the Subjects that are listened to with most Pleasure.

Τὼ γὰρ Ἀοιδῇν μᾶλλον ἐπιχλίσσι Ἀνθρώποι
Ἦτις ἀγρυπνεῖσι ΝΕΩΤΑΤΗ ἀμφιπέληται^c.

For his Poems were made to be *recited*, or sung to a *Company*; and not read in private, or perused in a Book, which few were then capable of doing: and I will venture to affirm, that whoever reads not *Homer* in *this View* loses a great Part of the Delight he might receive from the Poet.

HIS STYLE, properly so called, cannot be understood in any other light; nor can the *Strain*, and *Manner* of his Work be felt and relished unless we put ourselves in the place of his Audience, and imagine it coming from the Mouth of a *Rhapsodist*: Neither, to say the truth, is there any thing but *this* situation, that will fully account for all his Heroes telling miraculous Tales as well as himself, and sometimes in the *Heat of a Battle*. But when we remember his *Profession*, and his common *Audience*, we see the Necessity

^c Ὅδω. Παύλ. A.

Necessity of *Stories*, and of such as he usually Sect. 8. tells. It was not the Inhabitants of a *great* *luxurious City* he had to entertain with unnatural Flights, and lewd Fancies; but the martial Race of a wide and free Country, who willingly listen to the Prowess of their Ancestors, and Atchievements of their Kings.

It wou'd be tedious to insist upon every particular in the Life of a *Rhapsodist*; but there are two Advantages more which deserve our notice. The first is the *Habit* which the Poet must acquire by singing *extemporary Strains*. We have daily proofs of the power of *Practice* in every Art and Employment. An Inclination indulged turns to a *Habit*, and that, when cultivated, rises to an *Ease* and *Mastery* in the Profession. It immediately affects our Speech and Conversation; as we daily see in *Lawyers*^d, *Seamen*, and most Sets of Men who converse with ease and fluency in their *own* Stile, tho' they are often puzzled when forced to affect another. To what height such a *Genius* as *Homer's* might rise by constant Culture, is hard to tell; *Eustathius* says, "That he breathed nothing
" but *Verse*; and was so possess'd with the
" *Heroic Muse*, as to speak in *Numbers* with
" more ease than others in *Prose*^e."

THE SECOND Peculiarity which attends a *Strolling Life* is, *great Returns of Mirth and Humour*.

^d See Pelisson. Histoire de l'Acad. Française.

^e "Ὁν ἔπειε ΕΠΗ ΟΜΗΡΟΣ· καὶ ὅπως ἔιχε τὴν περὶ ἐργῶν καὶ ΕΜΜΕΛΟΥΣ ΜΟΥΣΗΣ, ὡς ἔφετ' ὅδ' ἐν ἀπλότῃ πεζολογίᾳ
εἴτερε.
Εὐσταθ. Περιήμ."

Sect. 8. *Humour*. After suffering Cold and Fatigue, a flood of Joy comes impetuous upon a Man when he is refreshed, and begins to grow warm^f. His Heart dilates, his Spirits flow, and if there is any *Vein of Humour* or Thought within him, it will certainly break loose, and be set a running g. The *poetick*, and most kinds of Strollers, are commonly Men of great Health; of the quickest and truest Feelings: They are obliged to no exhausting Labour, to stiffen their Bodies and depress their Minds. Their Life is the likest to the plentiful State of the *Golden Age*; without Care or Ambition, full of Variety and Change, and constantly giving or receiving the most natural and elegant Pleasures.

It is an ingenious but cruel Story which the Poets have contrived, to express the Train of Cares brought into Life by *Prometheus* or FORESIGHT: The Chains which fasten him to the Rock, and the insatiable Vultur that rends his Vitals every Morning. The wandering Songsters were almost the only People who escaped the Doom: With a free unanxious Mind they passed their Days;

———*Versus amat, hoc studet unum:*
Detrimenta, Fugas Servorum, Incendia ridet.

THEIR VERY *strolling* from one little State to another wou'd enrich their Fancies. *Solitude* is

^f The Poet has describ'd it himself, we may suppose from Experience, ——— Μετὰ γάρ τε καὶ ἀλγεσι τέρπεται ἀνὴρ,
"Ὅστις δὴ μάλα πολλὰ πάθει, καὶ πόλλ' ἐπαλῆσθαι. Οδυσ. ο.

g Satur est cum clamat *Horatius*, EVOE! *Juvenal. Sat. vii.*

is a Friend to Thought ; as a perpetual Circle Sect. 8.
 of Pleasure and Diversions, is its greatest Enemy. When alone, we are obliged to furnish out our own Entertainment ; We must recollect ourselves, and *look within*, if there be any thing *there* that merits our Attention. When in Company the regard we owe to every Person in it, *dissipates* the Mind, and hinders Reflection. The way to *think little*, is to hurry from one Amusement to another, that we may fly from *ourselves*. But the Man who lives plain, and at times steps aside from the *Din of Life*, enjoys a more genuine Pleasure: He obtains ravishing Views of *silent Nature*, and undisturbed contemplates her solitary Scenes. He often turns his Attention upon *himself*, canvasses his own Passions, and ascertains his Sentiments of *Humanity*.

IT is true, there are many Hermits who are not much given to Meditation, and some Persons whose business it is *to travel* are remarkable for Stupidity. But it is not the Life of a *Recluse* that is here meant ; nor the busy Journeys of such as traverse Countries for a Livelihood. It is the short Retreat of a chearful Mind, whose Business it is *to please* ; who must entertain the first Company he meets in the most lively and affecting manner. This is quite a different Situation : a Situation that must oblige the Poet, not only to study the *Passions* of his Hearers while he recited ; to observe their *Features*, watch every Motion of their Eye and

Turn

Sect. 8. Turn of Thought; but to look around him when *alone*, and lay up store of such Images, as Experience told him wou'd have the strongest Effect.

BEFORE I leave the subject, I woud observe once for all, that the Ancients believed both *Homer's Poverty*, and his subsisting by his *Muse*. A Man of great Learning and Eloquence, says^h,
 “ That many thought his *Life* more wonder-
 “ ful than his *Poetry*: that to live *poor* and *wan-*
 “ *dering*, and earn just so much by his Poems
 “ as barely to support him, is a noble Proof
 “ of his Fortitude and Magnanimityⁱ.” This, *My Lord*, is spoken a little in the Spirit of an ancient *Cynick* or modern *Capuchin*; where Poverty is a Merit, and a contempt of Wealth, a title to deserve it. But *Dion* is not singular as to the Matter of fact. *Plato* is of the same Opinion: He seems to have dealt a little hardly with *Homer*, because his *Theology* and the *ΙΩΝΙΚΟΣ ΒΙΟΣ*, the *free Ionian Life* which he described, were not compatible with the Manners of his high-modelled *perfect City*; but it is plain he has studied him with all the Attachment and Pleasure of a professed Admirer.

IN THE tenth Book of his *Republick* he gives several strokes of his Life. He there makes it a Question, “ Whether *Homer*, who had imitated

“ or

^h Dion. Chrysostome:

ⁱ Τὸ γὰρ ἐν πείνᾳ διαμένειν, καὶ ἀλώμενον, καὶ ποσὶτον ἀπὸ τῶν Ποιμμάτων πείζοντα, ὅποσον ἀποζῆν, θαῦμα ἢ ἀνδρείας καὶ μάλα λοφροσύνης.
 Δίων ὁ Χρυσός. λογ. 27.

“ or represented Actions of all sorts, had ever Sect. 8.

“ done any great thing *himself*?” He seems to think *that he had not*; and draws his Conjecture from the Poet’s Friends: He mentions one *Creophilus* a *Samian*, as the chief of them; “ Whose Name, says he, however ridiculous ^k, will be less so than the Figure he himself makes in Learning ^l: and if what is told of the Poet’s Life be true, his Friends seem to have been very careless about him. In this respect *Homer* has not been able, like *Prodicus* the *Cean*, or *Protagoras* of *Abdera*, to gain Admirers, or instruct his Followers from a *real Skill* or Knowledge of the things he describes; but has only been good at *mimicking* and describing others. For do you imagine *Glaucō*! (this is *Socrates*’ Companion in the Dialogue) that *Homer*’s Contemporaries wou’d ever have permitted *him* and *Hesiod* to wander up and down the Country, singing and playing the *Rhapsodists*, had they been able to improve their Manners, or promote their Affairs military or civil? Wou’d they not have thought they had fallen upon a *Treasure* when such Men came to their Town, done them all possible Honours, and pensioned them to stay? Or if they cou’d not fix them, wou’d

^k We wou’d translate it *Love-meat*, or Mr. *Fleishly*.

^l He is said to have entertained *Homer* in his House upon condition he wou’d give him some Work, to be published under his (*Creophilus*’) Name; and accordingly got a Poem upon the taking and sacking of *Oechalia*. Καὶ ὑποδέξασθαι Ὅμηρον, λαβεῖν παρ’ αὐτοῦ τὸ Ποίημα πῇ τ’ Ὀρχαλίας ἀλώσιν. Σειδ. ἐν Κρῶφιλῳ.


Sect. 8. “ wou’d they not have *followed* these Poets
 “ wherever they went, until they had fully
 “ learned the Science of so great Masters? *Pro-*
 “ *tagoras* and *Prodicus* can demonstrate, that
 “ no Family nor City ever thrives without their
 “ Instructions, and are so revered by their
 “ Disciples, that they wou’d almost bear them
 “ upon their Heads!”

THIS PART then of *Homer’s* Life, I mean his exercising the Profession of an ΑΟΙΔΟΣ, may be considered at the same time as the chief Part of his Education. To it he owed many of the *Speciosa Miracula*^m, which are admired by *Horace*. For as he travelled over the several Provinces of *Greece*, he might pick up the *Country Miracles*: They commonly take their Rise either from the natural History of the Place, or they are *Traditional Stories* of their mighty Progenitors. They are always happy in some *Air of Probability*, and have some foundation in *Nature*; something in the Mountain, Cavern, or River which at first struck the gazing Mortals that approached it, and made them conceive strange notions concerning the *Causes* of the apparent Wonder. These, passing from hand to hand, are enlarged, their Circumstances varied and refined, until they grow by degrees into an *Allegory* or *mystick Tale*ⁿ.

I MAKE little doubt but this was one great Fund of *Homer’s* Learning; as the Necessity he lay

^m Beautiful striking Miracles.

ⁿ It is an Observation of *Strabo* concerning our Poet, ἐκ μηδενὸς οὐδ’ ἀληθὲς, καὶ μὴν ἀνάπην τερατολογίαν, ἔχ’ Ὀμηρικόν. Βιβ. α.

lay under of a daily *Practice* was his best In- Sect. 8.
 structor in the *Art of Poetry*: If your Lordship 
 will be pleased to make the Reflection, it will be
 found, that in all that wide *Plan* of Mankind,
 contained in his two Poems, there is not any sin-
 gle Character marked out or distinguished by
acquired Knowledge, as we understand the word.
 The Knowledge and Virtues of his Persons are all
natural; such as spring up without other culture
 than the native *Bent* of their Genius, and their
 Converse among Mankind. Thus *Ulysses* grew
 up a sagacious, subtle, bold, persuasive Man,
 without the aid of Masters of *Rhetorick* or Lec-
 tures of *Politicks*: *Agamemnon* was lofty, royal
 and ambitious; a vigilant and brave General,
 dreading Disgrace, and careful of his People;
 and all this without studying *King-craft* or the
Art of War. It continued so until *Homer's* own
 days; there was but little *Erudition* in the World:
 and what they had was *allegorical*; and descend-
 ed, as appears from the former Account, to the
Bards from the first LAWGIVERS, who profes-
 sed both Characters.

IN THIS respect, the TALENT of their Poets
 was truly *natural*, and had a much better title
 to Inspiration than their learned Successors; I
 mean learned by Books; tho' I do not say that
Homer or *Hesiod* had no Learning of this sort:
 But perhaps (*ut vineta egomet cædam mea*) the
 less of it the better. Certainly, My Lord, the
Scholastick Turn, *Technical* Terms, imaginary

Sect. 8. Relations, and wire-drawn Sciences, spoil the natural Faculties, and marr the Expression. But the Ancients of early Times, as *Nature* gave Powers and a Genius, so they fought, or plowed, or merchandized, or sung; Wars, or Loves, or Morals, *ὡς ἢ Μῆσα ἐδίδε, just as their Muse or Genius gave Permission.*

HOMER's blind Bard^o sings by meer Inspiration, and celebrates things he had no access to know but in *that way*: which, as it is the greatest Recommendation to the *Bard's Trade*, if, at the same time, it *has a foundation*, and is *such a Lye* as he uses to make, (that is, *like to Truth*) it must shew "How much these ancient *Songsters* trusted to their *Vein*; and were accordingly believed to know something more than *Men*."

IT IS WORTH while to observe another Picture of them given by the Poet in the Character of *Phemius*. He had been forced by *Penelope's* Wooers to sing at their Feasts; and was shut up with them in the great Hall, where *Ulysses* had begun to take a dreadful Revenge. When the Slaughter was well over, he came out from the Hollow of a Door where he had lurked, threw down his Lute, and springing to the Hero besmeared with Blood, fell down before him with these Words:

ΙΟΤΝΟΥΜΑΙ Σ' ΟΔΥΣΣΕΥ. —^p

Ulysses! at thy Knees I beg for Pity!
'Twill gaul thy Soul hereafter, if thou killest

A

A Bard, who sings both to the Gods and Men : Sect. 8.
 Untaught by others, in my Mind I bear,
 By GOD himself implanted, all the Strains
 Of Melody and Verse.—

INDEED, the Epithets he bestows, and the Insinuations he makes concerning the Characteristick of his Brethren, wou'd make one suspect that they were frequently under the power of an *Impulse*. A Bard with him, is ΘΕΙΟΣ, *Divine*, ΘΕΣΠΙΣ, *Prophetick*, ΕΡΙΗΡΟΣ, *most venerable* : He is the *Darling* of the *Muses*^a; he sings from *the Gods*^r; and if he touches upon an improper Subject, 'tis not the ΑΟΙΔΟΣ, or BARD, that is to be blamed, but *Jupiter*; who manages Mortals just as he pleases^f. In a word, he never begins to sing, until he feel the *Stirrings*^t of his Mind, and hath the Permission of his Muse^u.

THE OTHER Parent of our Poetry, the peaceful *Hesiod*, tells us, “ That it is by Inspi-
 “ ration of the *Muses*, and of the *far-shooting*
 “ *Apollo*, that there are singing Men upon
 K 2 “ the

^a Τὸν περὶ Μῆσ' ἐρίλησε. Ὅδω. δ.

^r Ὡς δ' ὅτ' ΑΟΙΔΟΝ ἀνὴρ ποπδέρεται, ὅς τε ΘΕΩΝ ΕΞ
 Ἀείδει, διδωὼς ἔπε' ἱμερόεντα βροτοῖσι,
 Τῷ δ' ἄμοτον μεμνάσιν ἀκκέλευ' ὅτι πῶτ' αἶειδῃ. Ὅδω. ε.

^f He sings, Ὅππῃ οἱ ΝΟΟΣ ὄρνυται; Ὅυ νυ τ' ΑΟΙΔΟΙ
 Ἀῖποι; ἀλλὰ πῶσι ΖΕΥΣ αἰπῇ, ὅς τε δίδωσιν
 Ἀνδραπ ἀλφειῇσι, ὅπως ἐθλήσιν ἐκείῳ. Ὅδω. α.

^t — Καλέουσθε ὃ ΘΕΙΟΝ ΑΟΙΔΟΝ
 Δημόδεκον· τῷ γὰρ βα ΘΕΟΣ πειδῶκεν Ἀοιδὴν
 Τέρπειν· ὅπῃ ΘΥΜΟΣ ΕΠΟΤΡΥΝΗΣΙΝ αἶδειν. Ὅδω. θ.
 ΜΟΥΣ' ἀρ' Ἀοιδὸν ΑΝΗΚΕΝ, αἶειδέν μιν καὶ κλέα ἀνδρῶν. Ὅδω. θ.

Sect. 8. “ the Earth, and Players upon the Harp w.”
 Nor is it only the *Poetick Tribe* who make these Pretensions, or the credulous Multitude that believe them; but we find the Men of greatest Knowledge and severest Thought, both admitting and supporting their Claim.

IT IS a strange Saying to come from the Mouth of a wise Philosopher, “ That God, depriving the Poets of their Understanding, “ uses them as his *Ministers, Sooth-sayers, and “ holy Prophets, to make us, the Hearers “ know, that it is not of themselves they say “ such wonderful and high things, not being “ in their Wits: but that it is God himself who “ speaks to us, and pronounces by them x.”*

For instance, he names *Tynnichus* the *Chalcidean*, who never in his Life made a Poem worth mentioning, except the celebrated *Pæan*, or Hymn to *Apollo*, which was in every body’s mouth, and was perhaps the finest Poem that ever appeared. This he says he composed, ΕΥΡΗΜΑΤΙ ΜΟΥΣΑΝ, “ by the Invention of the Muses.”

THESE

“ ΕΚ ΤΩ ΜΟΥΣΑΩΝ, καὶ ἐκ τῶν ΑΠΟΛΛΩΝΟΣ
 “ Ἄνδρες ΑΟΙΔΟΙ ἔασιν ἐπὶ χάριτα, καὶ ΚΙΘΑΡΙΣΤΑΙ. Θεοῦ.
 * Διὰ ταῦτα ὃ ὁ ΘΕΟΣ ἐξαίρετον τέτων νῦν, τέτοις χρη-
 ται ΥΠΗΡΕΤΑΙΣ, καὶ τοῖς ΧΡΗΣΜΩΔΟΙΣ, καὶ τοῖς
 ΜΑΝΤΕΣΙ ΠΙΣ ΘΕΙΟΙΣ, ἵνα ἡμεῖς οἱ Ἀκούοντες εἰδῶμεν
 ὅτι ΟΥΚ ΟΥΤΟΙ εἰσὶ οἱ ταῦτα λέγοντες, ἔγω πολλὰ ἄξια,
 οἷς νῦν μὴ ἄρουν, ἀλλ’ ὁ ΘΕΟΣ ΑΥΤΟΣ ΕΣΤΙΝ ὁ λέ-
 γων, διὰ τέτων δὲ φέρσγεται πρὸς ἡμᾶς.

Πλείων Θ’ ΙΩΝ, ἢ περὶ Ἰλιάδα.

To the same Purpose Guarini,

*Questa Parte di Noi, che intende e vede,
 Non è nostra virtù; mà vien dal Cielo:
 Essi la dà, come a lui piace, e toglie.*

THESE ARE high Pretensions, and shou'd Sect. 8.
be strongly supported before they are admitted: ~~~~~
But if one uninfected with the Poetical Spirit
was to search for their meaning *in Prose*, it
shou'd seem to say, “ That as there is no Poetry
“ without Genius, so that Genius itself has its
“ Fits and Seasons, which are provoked and in-
“ dulged no where so happily as in the strolling
“ unanxious Life of an ΑΟΙΔΟΣ, or BARD.”



Gravelot inv.

1st Gucht Scul.



Gravelot inv.

G. Tard's gucht Sculp.

S E C T. IX.

Sect. 9.

HOW noble and natural soever the Aspects of Mankind might be, which *Homer* had from the young *Common-Wealths* that were beginning to form themselves all over *Greece*, yet his Views were not confined to them. The Manners of his Poems are generally of the *Grecian Stamp*; but he quits them at times, and by some artful Touches inserted here and there, he lets us know, *that* he

he is not ignorant of other Nations, nor un-
acquainted with the State of Foreign Coun-
tries. He appears, upon occasion, a great *Genealogist*, a knowing *Historian*, and, which is
most to our purpose, an admirable *Geographer*.
This, no Inspiration will account for: We
must therefore accompany him in the second
Part of his Travels, his visiting *Egypt* and the
East:

AMONG the many Stories contrived by his
Admirers, there is one told by *Hephæstion**,
which conceals a Meaning very different from
its first Appearance. He says, “ That a Lady
“ of *Memphis*, the Daughter of *Nicarchus*, by
“ Name PHANCY, *excelling in Wisdom*, com-
“ posed two Poems; the *War of Troy*, and the
“ *Wanderings of Ulysses*; and laid them up in
“ the *holy Place* of the Temple of *Vulcan* at
“ *Memphis*; that *Homer* coming there, found
“ means to get Copies of them from the Sa-
“ cred Scribe PHANITES, out of which he
“ composed his *Ilias* and *Odyssèy*.” The Sense
put upon this by the Learned, is, That *Homer*
was either an *Egyptian* born, (for so many
have suspected;) or, that his great Genius hav-
ing been cultivated by an *Egyptian Education*,
he was thereby enabled to compose his admired
Poems.

BESIDES the constant Belief among the An-
cients, of his having been in that Country;

K 4

and

* Apud Photium, in Biblioth. § 190.

Sect. 9. and besides the *Authority* of the *Egyptian* Priests themselves, who affirmed it upon the *faith* of their *Records*^b, there are other Presumptions in his Works, which will probably have considerable Weight with such as can take them from the *Original*.

I AM obliged to say so ; because, tho' it be very pleasant to trace the Likeness between the Customs of one Country, and those of another derived from them ; to search into the Origin of the borrowed Rites, and the *natural* Foundation of the new *Mythology* ; yet their Connexion is delicate, and the Perception of it generally *too fine*, to be turned into a direct Proof : It cannot be felt at all, without a nice Knowledge of the Mother-Country and of its Manners, as well as of their *moral* *Progeny*. But such a Draught of the parallel Customs of two Countries, would, I am afraid, prove tedious. It has afforded Materials for some ingenious Books, and is of late the Subject of the most entertaining Conversations. I will not therefore undertake to describe the Procession at the Funerals of *Apis*, or its Progress through *Heliopolis*, up the *Nile* ; upon which *Orpheus* and *Homer* founded their Description of the *Passage* of Souls to *Hell*^c :
Nor

^b Diodorus Sicul. Lib. i. Biblioth. in fine.

^c Παρ' δ' ἴσαν Ὀκεανὸν τε ῥοαῖς, καὶ Λευκῆσιν Πέτρην,

Ἡδὲ παρ' Ἡελίοιο πύλας, καὶ Δῆμον Ὀνείρων

Ἦϊσαν· Αἰψά δ' ἵκοντο κατ' Ἀσφοδελὸν Λειμῶνα·

Ἔθα τε ναίεσι ψυχῆς, Εἰδωλὰ καμὸν τ' ὄν.

Ὀδυσ. Ω.

Nor will I meddle with the Lake near *Mem-* Sect. 9.
phis, which was the Pattern of *Acheron*; nor
 the Manner of burying in the delightful *Mea-*
dows around it, that gave rise to the peopling
 the *Elysian* Fields.

LET me only observe, That these Places
 were extant, and these Customs still kept up,
 so late as the Time of *Diodorus* the *Sicilian*;
 and that the *Egyptian* Priests affirmed to him,
 That from these Places and Customs *Homer*
 had taken his religious Doctrines. They gave
 further Instances, in the Temple of *Darkness*
 or *Gloom*; the Brazen Gates of *Cocytus* and
Lethe; the Archetype of *Charon's* Boat, and
 the Etymology of his Name ^d; with many
 other Parts of the *Grecian Creed*, (too many
 to mention here) which were *Realities* in
Egypt: There was a real Temple, real Gates,
 a wooden Boat, and an honest Ferry-man,
 all fairly existing in *this* World; though
 transferred by *Orpheus* and *Homer*, and ap-
 plied, perhaps typically, to *that which is to*
come ^e.

BUT there is *one* Proof given by the Sa-
 cred Order, of *Homer's* having been in their
 Country, by much too curious to be omitted.
 It is taken from that Part of his Writings,
 where he relates, how the beauteous *Helen*,
 when she entertained *Telemachus* in her House,
 had

^d CHARONI in the old *Egyptian*, signified simply a Ferry-
 man.

^e Diodorus Siculus, Lib. i.

Sect. 9. had put into the Wine a *Drug* of such Virtue, as to inspire Mirth and Joy, occasion a perfect Oblivion of past Ills, and an Insensibility of present Misery. *This*, says the Poet, she received as a Present from *Polydamna* the Wife of *Thon* the *Egyptian*^f: And *this*, say the Priests, with all its Circumstances, (the surprising Qualities of the Drug, and Names of the Persons) he could learn no where so exactly as in *Egypt*.

To give this Argument fair play, we must remember, that in those rude Ages of the World, *whoever* discovered any Knowledge of the Customs or Inhabitants of a *distant* Country, was of course supposed to have been in that Country. There was no Correspondence of Letters, little Trade, and the Writing of History was a thing unknown. Knowledge therefore implied Travelling; and if that Knowledge extended to *Persons*, and the Peculiarities of their Manners, it fixed the Travelling to the Country where those Persons lived: The Character of the Man who understood the *Tempers*, and knew the *Mind* of many People, was He, "Ὁς μάλα πολλὰ ——— πλάϊχθης, *who far had stray'd ——— o'er many Lands*.

I MUST own, *My Lord*, this looks plausible: But there are some other Considerations which give it still a greater Air of Veracity. From the most authentick Accounts we have of *He-*
len's

len's Adventures ^h, it appears, that she was for Sect. 9.
some time in the power of this *Thon*, (whether
a Prince of the Country, or the Governour of
a Province) when she and *Paris* were driven
upon the *Egyptian* Coast, in their Voyage from
Greece to *Troy*; and consequently that she must
have been in company with his Lady: For we
can never suppose, that so beautiful a Creature,
so discreet, and of such high Birth, should be
treated as an ordinary Prisoner ⁱ.

IT appears also, that the *Egyptian Ladies*
were much addicted to the use of this Medi-
cine; and if we believe a later Historian, *They*
were the first People in the World who found
out an Antidote against *Grief* and *Sorrow* ^k.
The *Egyptian* Complexion, which was thought-
ful and melancholy, made them fonder of an
enlivening Potion, than an airy People would
have been; and the same excellent Writer, *Dio-*
dorus, when he was himself in the Country,
found the *Recipe* still known, and as much in
vogue as ever.

THO' I could take this upon the *Sicilian's*
Word; yet, I confess, what makes it, and
the whole Story, appear the more probable
to me, is, That I find the same Medicine *still*
in use in the same Country, and the Effects of
it

^h 'ΗΡΟΔΟΤΟΥ 'ΕΥΤΕΡΗ. ΒΙΒΛ. β.

ⁱ *Hor che non può di bella Donna il pianto?*
Et in lingua amorosa i dolci Detti?
Esce da vaghe Labbra aurea Catena,
Che l' alme, à suo voler, prende et affrena.

Tasso.

^k Diodorus Siculus. Biblioth. Lib. i.

Sect. 9. it now, exactly such as *Homer* ascribes to his
 ~~~~~ Heroine's *Anodyne* :

Νηπιθις, ἀχολόν τε, Κακῶν τ' ἐπιληδὲς ἀπάντων.

*Pow'rful to banish Grief, to calm our Ire,  
 And sweet Oblivion bring of every Ill.*

IT is not much above a Century and a half, since a young Physician, who proved afterwards very eminent in his Profession, went down to *Egypt* with the *Venetian* Consul, whose usual Residence was then at *Gran-Cairo*. He staid there some Years, and after his Return to *Italy*, published the Observations he had made, in a Treatise *De Medicinâ Ægyptiorum*. He has a Chapter in it, of the Medicines which that People swallow for pleasure ; to elevate their Fancies, and make them imagine themselves in Groves and Gardens, and other Places of Delight. The first mentioned is the *Affion*, (our common *Opium*) Quo devorato, says the Physician, referunt, *Homines bilares admodum evadere, multaque ac varia loqui, fortioresque ad quæcunque obeunda munera sibi videri: Præterea, subdormientes hortos etiam & viridaria multa, arboribus, herbis, ac floribus variis perbellè ornata spectare.*

THE first of these are the very Virtues of *Homer's* Opiate : And to shew that he knew the Place where it grew, as well as the Persons who

who used it, *Diodorus*, after he has told that *Sect. 9.*  
*Thon* and *Polydamna* were *Thebans*, immediately  
 subjoins, that the Ladies of *Diospolis* (the  
 ancient *Thebes*) had the Honour of the Inven-  
 tion: And the Physician, as if he had travel-  
 led with him, adds to his former Account,  
 “ *Hunc succum, quo omnes utuntur, ex locis*  
 “ *Saieth, ubi olim THEBARUM erat Urbs*  
 “ *præclarissima deferunt.*” It is true, they use  
 Opiates for pleasure all over the *Levant*; but  
 by the best Accounts of them, they had them  
 originally from *Egypt*<sup>1</sup>; and *this* one appears  
 plainly to be a Production of that Country;  
 and a Custom, which your Lordship sees can  
 be traced from *Homer* to *Augustus’s* Reign, (un-  
 der whom *Diodorus* lived) and from thence to  
 the Age preceding our own.

IT IS indeed natural to suppose even *now*,  
 when we hear any one talking of another  
 Country, describing the Places and Persons,  
 and telling an exact Story of any Occurrence  
 in it, with a number of minute Circumstances;  
 it is natural, I say, to suppose, that the Man  
 who talks in this manner *must have been* in that  
 Country. The Account of *Polydamna’s* Pre-  
 sent is very particular; and yet she is not the  
 only *Egyptian* Acquaintance of the *Grecian*  
 Beauty

<sup>1</sup> All over the East, they call the finest sort of their Opium,  
*Misti*, and *Meferi*, which is to say, *Egyptian*: For *Egypt* is  
 called *Misti*, as far as the *Indies*. It is a Corruption of *Meferi*,  
 which is plainly from *Mizraim*, the old Name of *Egypt*. See  
*Jac. Bontius de Medicinâ Indorum, Lib. iii. Cap. 4.*



Sect. 9. Beauty recorded by *Homer*. She had another;  
 “ALCANDRA, the Wife of *Polybus*, who  
 “dwelt likewise in the *Egyptian Thebes*, the  
 “richest City then in the World. Her Huf-  
 “band, *Polybus*, made a Present to *Menelaus*  
 “of two Silver-Baths, two Tripods, and ten  
 “Talents of Gold : and the Lady made a  
 “separate Present to *Helen* of a golden Spindle,  
 “and a Work-Basket of Silver, of an oval  
 “Form, gilt round the Edges <sup>m</sup>.”

THE happy Concurrence of Circumstances in this Observation has tempted me to put them together : But any Person who reads *Homer* with a tolerable Taste of ancient Manners, will find other Marks of his having been in *Egypt* no less convincing.

No Traveller who does not describe a Country of design, has given more Hints of his knowing its Nature and Situation <sup>n</sup>. He seldom mentions *Sailing*, but he names *Egypt* as the Place of the greatest *Resort*. When *Ulysses* appears to the Wooers in the figure of a poor old Man, the most probable Lye he can tell of the way he was reduced to Poverty, is,  
 That,

<sup>m</sup> ——— ἀργύριον Τάλαρρον ——— τὸν οἱ ἔδωκε  
 ΑΛΚΑΝΔΡΗ Πολύβοιο δάμαρ, ὃς ἔναϊ ἐνὶ ΘΗΒΗΣ  
 ΑΙΓΥΠΤΙΗΣ, ὅθι πλεῖστα δόμοις ἐνὶ κλήματα κεῖται  
 “Ὅς Μενελάῳ δῶκε δὴ ἀργυρέας Ἀσπιδόδας,  
 Δοιοὺς δὲ Τρίποδας, δέκα δὲ χρυσοῖο ἱάλαντα.  
 Χωεῖς δ’ αὖ ἙΛΕΝΗ ἄλοχ’ ὅρε κάλλιμα δῶκε  
 Χρυσῶ τ’ Ἠλακίην, Τάλαρρον θ’ ὑπόκυκλον ὅπασεν  
 Ἀργύριον ; χρυσῶ δ’ ὅπ’ χεῖλεα κεκράντο. Ὀδυσ. Δ.

<sup>n</sup> See *Strabo*, Book I.

That, as was the Custom of the ancient *Greeks*, Sect. 9. he had gone a *privateering* into *Egypt*; where he was taken, and sold for a *Slave* °. He had told the *same* Tale more particularly to his Servant *Eumeus* before, and even specified the *precise* Time it takes to sail, with a favourable Gale, from *Crete* to the only *Egyptian* Port; (πεμπταίοι ἡμέραι) in *five* Days.

WHEN *Antinoüs*, one of the Wooers, is displeased with *Ulysses's* Behaviour, the first Threat that offers to him, is, to send him as a *Slave* to *Egypt* or *Cyprus* °. And in his Hymn to *Bacchus*, the Poet repeats the *same* two Places as the Common Market for *Slaves*. He takes occasion to give a nice Description of the Pirates Method of scouring the Coast, from the Story of their having once seized upon *Bacchus*, as some noble Youth, for whom they expected an immense Ransom: After they had dragged the God aboard, he makes the Captain of the Crew say to the Steersman, (who was beginning to suspect that their Captive would prove troublesome, and was advising to let him go)

*Mind you the Wind, and hoist aloft the Sail;  
Haul in your Tackle: We'll see to the Pris'ner;  
He'll*

° Ὅς (Ζεύς) μ' ἄμα Ληϊστῆρας πολυπλάγκτοισι ἀνῆκεν  
ΑΙΓΥΠΤΟΝ δ' ἵεναι, δελιχὴν ὁδόν.—Ὀδυσ. Ρ.

• Be gone, says he,

Μὴ τάχα περὶν ΑΙΓΥΠΤΟΝ καὶ ΚΥΠΡΟΝ ἵδναι.  
Ὀδυσ. Ρ.



Sect. 9. He'll visit, as I judge, Egypt or Cyprus,  
 Or sail the Northern Seas : — Unless he tell  
 His Name and Quality, and Friend's Estate <sup>q</sup>.

As to the Country itself, the Poet has made his *Hero*, *Achilles*, (instructed perhaps by his Father, or by the wise *Chiron*<sup>r</sup>) give a noble Description of the *Metropolis*, THEBES; and in the compass of a few Lines, has shewn its *Form*, its *Wealth*, and *Policy*<sup>s</sup>. Nor is he less acquainted with the Nature of the *Egyptian Soil*, and the various Productions of that Land of Wonders<sup>t</sup>. He could scarcely hear of the *Ethiopians* in any other place but *Egypt*; much less could he learn their *Situation*, and the *Division* of their Tribes<sup>u</sup>; and less still, that they were among the ancientest of Nations, and the oldest and purest *Votaries of the Gods*<sup>w</sup>.

## THESE

<sup>q</sup> Copied by *Ovid*, in his *Metamorph.* Lib. iii.

<sup>r</sup> Pellusium, oppidum nobile, quod PELEUS, Achillis Pater dicitur condidisse.

Ammian. Marcellin. Lib. xxii.

<sup>s</sup> *Iliad.* I.

<sup>t</sup> *Odyss.* Δ.

Ἄιγυπλίη, τῇ πλείστα φέρει ζείδωρος ἄρρα.

Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμισμένα, πολλὰ δὲ λυγρὰ.

Some of those I take to have been, the Μύρον λεύκον Ἀίσυπτιον ξυῶδες, so often mentioned by *Hippocrates*; the Σέσνον μυζην, in the same Author: It was an Extract of Lilies used by the Ladies, and retains the *Egyptian* or *Asiatic* Name, from *Susan*, a Lily. *Hippocrates* likewise mentions the Ἀχάνθα Ἀίσυπτιή, the Βόλκιον Ἀίσυπτιόν, the Βάλανθ' Ἀίσυπτιός, the Ἀίσυπτιή συπληνίη, and even the ΑΙΓΥΠΤΙΟΣ ΟΠΟΣ itself. This last is thrown out by a various Reading, or rather a Conjecture; the more improbable, that in another Place, he prescribes the ΟΠΟΣ ΜΗΚΩΝΟΣ, and the ΜΗΚΩΝΙΟΝ ΤΥΠΝΟΤΙΚΟΝ.

<sup>u</sup> *Iliad.* I.

<sup>w</sup> *Ibid.*

THESE, *My Lord*, are some of the Presump- Sect. 9.  
tions of *Homer's* having been in *Egypt*, which  
are to be met with in his Works. They a-  
mount not perhaps to a strict Proof; but if sur-  
vey'd, as they stand in the *Author*, they carry  
a high Probability, and will possibly leave but  
little room for doubting, when we consider,  
that he sailed with *MENTES*, a *Merchant* and  
*Ship-master*; and that no considerable Trade  
was carried on in *those days*, but with *Egypt*,  
*Phenicia*, or *Cyprus*: They furnished the chief  
*Commodities* then known; *Greece* at that time  
labouring under a great *Ἀχρηματία* \*, as *Thu-*  
*cydides* calls it, and having no Superfluities to  
barter; but fetching the little Wealth they had,  
and the Beginnings of their Arts, from these  
Fountains of Science and Government †.

Now

\* Want of Goods or Merchandize.

† The *Greek* Historians have been all condemned by *Bochart*,  
a Man of very great Learning, for asserting, that the lower  
*Egypt* was a Plain made out by the continual Congestion of the  
Slime, which their wonderful River swept along, in its Course  
thro' *Ethiopia* and the high Country. He has likewise chastised  
*Homer*, who favours that Opinion in his Account of the Di-  
stance of the *Pharos* from the Land. He founds his own Opi-  
nion upon the small Alteration which the River has made upon  
the *Egyptian* Coast, for Two thousand Years and upwards:  
For it is so long since *Alexandria* was built, which still con-  
tinues a Sea-port Town: And he sees no Reason, why it  
should not be making constant Additions to the Land, if it had  
ever made any. But there is a Reason why that Effect of the  
River should cease. Where-ever the wide Communication of  
the Sea, and the Agitation that is frequent on the Main Ocean,  
is broken by the Intervention of *Promontories*, there Slime and  
Mud, and all the Dregs of a mighty River, fall to the ground,  
and settle; being neither driven by the Stream, nor dissipated,  
nor tossed by the Waves: and the Slime thus settled, will receive



Sect. 9. Now if to so many Marks of *Homer's* being a Traveller, we join the Character given of him in *two* Words by a Man of the same Cast, in what he calls ΤΟ ΦΙΛΕΙΔΗΜΟΝ, ΚΑΙ ΤΟ ΦΙΛΕΚΔΗΜΟΝ ΤΟΥ ΠΟΙΗΤΟΥ <sup>z</sup>, *his Love of Knowledge and of Travelling*, we both increase the Probability of his having been in *Egypt*, and find a *Spectator* worthy of so august a Scene: Here he might see, “ What the  
 “ utmost Stretch of *Human Policy* is able to  
 “ perform:” He might see *Riches, Pleasures*, and *Magnificence*, reconciled (as far as the Nature of things will allow) with *Safety* and *good Order*. Here was the noblest *Contrast*, and most instructive *Opposition*, that *any* *Conjuncture* can offer to our View: He came from a Country where *Nature* governed; and went to another, where from the highest Atchievement to the smallest Action in Life, every thing was directed by *settled Rules*, and a *digested Policy* <sup>a</sup>.

HERE

Additions, as long as it is protected by such powerful Bulwarks, and no longer. The same River, if it find any Rocks at a small distance from its Mouth, will heap Earth upon them, form an Island, and continue to increase it, until it leave only Space sufficient for a free Egress to itself, and the natural Play of the Waves on either hand, as they are directed by the adjacent Shore. The Mouths of the *Ganges*, the *Euphrates*, the *Danube*; and nearer home, the *Mæander* and the *Po*, are all Proofs of what is asserted above.

<sup>z</sup> Strabo, Geograph. Lib. i.

<sup>a</sup> Οὐ γὰρ μόνον τὴν χρῆμα πλῆξιν ἢ κείναι ἢν καὶ ἐξ ὧν ἐπισμένει, ἀλλὰ καὶ τὴν ΠΕΡΙΠΑΤΗΣΑΙ, καὶ τὴν ΛΟΥΣΑΣΘΑΙ, καὶ ΚΟΙΜΗΘΗΝΑΙ ΜΕΤΑ ΤΗΣ ΓΥΝΑΙΚΟΣ, καὶ καὶ ὅλα τὰ καὶ τὸ βίον περὶ ἡμετέρων ἀπάντων.

Διοδ. Σικελ. Βιβλίοθ. α.  
 Their

HERE was a *People* so thoroughly moulded Sect. 9.  
to their Government, that *Education* seemed  
to have taken place of *Nature*; and by a Depth  
of Thought in the Legislature, was laid so *true*,  
and made to take such *bold* of the Passions,  
that it seem'd rather to *create* than *direct* them.  
This appeared long after *Homer's* days, in their  
Tenaciousness of their own Customs, under a  
frequent Change of Masters<sup>b</sup>, and their in-  
fecting all the Nations that learned their Re-  
ligion or Politicks from them, with the same  
*Stubbornness* and *Bigotry*.

BUT when our Poet went down to *Egypt*,  
they had received no Shocks from the *Per-  
sian* or *Macedonian* Power: They were living  
in Peace and Splendour; flourishing in all the  
*Arts* they chose to encourage; revered for  
their Wisdom, and renowned in Arms. *Here*  
he might fill a capacious Mind, and satiate  
that Thirst of Knowledge, which is the Cha-  
racteristick of the greatest Souls. In *Greece* he  
must have learned many *Allegories*, while he  
exercised his Profession; but here he would see  
their Source and Design: He would be instruct-  
ed in the *Rise* and *Use* of the Doctrines he had  
imbibed: He would gain an Ease and Exact-

L 2

Their very *Musick* and *Sculpture* was circumscribed by Law,  
and continued invariable, says *Plato*, for many Thousands of  
Years. *Legum*, Lib. ii.

<sup>b</sup> *Ægyptii plerique subfusculli sunt et atrati, magisque mœstio-  
res.——Controversi, et reposciones acerrimi.——Nulla tor-  
mentorum vis inveniri adhuc potuit, quæ——invitum elicere  
potuit, ut nomen proprium dicat. Ammian. Marcellin. Lib. xxii.*



Sect. 9. nefs in applying them, and be able to raise his *Moral* to that stupendous Height we so justly admire. For what might we not expect from the Affluence and Fire of his Imagery, when ranged and governed by a *Mind* now *Master* of the Subject?

I AM very sensible, that *Homer's Mythology* is but little understood; or, to express it better, is *little felt*: and for this reason, the Effects of his *Egyptian* Education are lost upon the greater part of his Readers. There are but few who consider his *Divine Persons* in any other Light, than as so many *groundless Fictions*, which he made at pleasure, and might employ indifferently; giving to *Neptune*, for instance, the Work done by *Apollo*, and introducing *Venus* to perform what he now ascribes to *Minerva*. But it is mere want of Perception. His GODS are all *natural Feelings of the several Powers of the Universe*: or, as the Bishop of *Theſſalonica* calls them, “ ENNOION EYGE-

“ ΝΩΝ ΣΚΙΑΙ ΕΙΣΙΝ Η ΠΑΡΑΠΕΤΑΣΜΑΤΑ,

“ *Shadowings, or Wrappers of noble Sentiments.*”

They are not a Bundle of extravagant Stories; but the most delicate, and, at the same time, the most *majestick Method* of expressing the Effects of those natural Powers, which have the greatest Influence upon *our Bodies and Minds* c.

THERE

ο Πᾶς δ' ὁ περὶ τῶν θεῶν λόγος ἀρχαίας ὑπετάζει δόξας καὶ μύ-  
θους ἀνιστομένων τῶν παλαιῶν ἃς εἶχον ENNOIAS ΦΥΣΙ-  
ΚΑΣ

THERE is scarcely a Page in *Homer's Poems*, Sect. 9. where we meet not with Proofs of this Assertion; and if we consider the Stroke it must have in Poetry, we shall find, that *here* is an Advantage for Description lost beyond retrieving: When to these *natural Sensations*, the Belief of *Sanctity* was joined, and the Apprehensions of a *Divine Presence* was filling the Mind, the Image would be *irresistible*, and raise such *Affections*, as best account for this Poet's being *deify'd* by the Ancients <sup>d</sup>, and *doated* on by the Moderns.

IT MAY look odd to say, that even the *Ignorance* of these Ages contributed not a little to the Excellency of his Poms: But it was certainly so. The Gods were not called in doubt in those days; *Philosophers*, and speculative incredulous People had not sprung up, and decry'd Miracles and supernatural Stories; they rather made it their business to invent and propagate them, for the Good of Society, and the keeping Mankind in order:

L 3

Ex-

ΚΑΣ πρὸ τῶ περὶ γυμνάτων, καὶ περὶ θέντων ἀπὸ τοῖς λόγοις τῶ  
ΜΥΘΟΝ. ΣΤΕΦ. ΒΙΒ. Ι.

And the excellent *Vincenzo Gravina*: *Perloche gli antichi Poeti con un medesimo Colore, esprimevano sentimenti teologici, fisici e morali: Colle quali scienze, comprese in un solo corpo, vestito di maniera popolari, allargavano il campo ad alti e profondi Misteri.*

Della Ragion Poetica, Lib. i. § 8.

<sup>d</sup> ΕΙ ΘΕΟΣ ΕΣΤΙΝ ΟΜΗΡΟΣ, ΕΝ ΑΘΑΝΑΤΟΙΣΙ ΣΕΒΕΣΘΩ,  
ΕΙ Δ' ΑΥ ΜΗ ΘΕΟΣ ΕΣΤΙ, ΝΟΜΙΖΕΣΘΩ ΘΕΟΣ ΕΙΝΑΙ.

ΕΠΥΡΕΑ. ΒΙΒ. Δ.



Sect. 9. *Expedit esse Deos, & ut expedit, esse putemus :*  
 ~~~~~ *Dentur in antiquos Thura Merumque focos <sup>e</sup>.*

By *this* means, here too, the Poet described from *Realities* ; I mean, such things as had a double Weight, by being firmly believed, and generally received for *sacred Truths* : And he must have had a good *Faith*, or at least a *strong Feeling* of them himself, to be able to tell them with such Spirit and Complacency.

ONE of the wildest Stories in the whole *Iliad*, if taken literally, is in the very beginning of the fifteenth Book ; where *Jupiter* reminds his Spouse, how, upon occasion of a former Quarrel, “ He had fastened two Anvils to her
 “ Feet, and twisted a golden permanent Chain
 “ about her Arms ; and so mounting her aloft,
 “ had hung her up between the Clouds and
 “ the Sky.” And yet this Legend was so well believed, “ That in the Neighbourhood
 “ of *Troy* they *shewed* the two *Lumps of Iron*
 “ which had been hung about the Goddess,
 “ and which *Jupiter* informs us he let fall
 “ there, in order to give future Ages a certain
 “ Proof of that memorable Transaction ^f.”

WOULD not *this* tempt one to conclude, that the *Commonalty* in all Ages is the *same* ?
 always

^e Ovid. de Arte Amandi, Lib. i.

^f ————— Μύδρεξ δ' ἐνὶ Τροίῃ
 κάββαλον, ὅρεα πέλοιτο καὶ ἐσσεύετοισι πυθέσθαι.
 καὶ δέκνυνται, φασὶν, ὑπὸ τῷ περὶ γητῶν, οἱ τοῖστοι Μύδρεξ,
 ἃς ἀνωτέρω ἸΑΚΜΟΝΑΣ εἶπεν.
 Ἐυσεβ. εἰς τὴν Ο' Ραψωδ. Ἰλιάδ.

always ready to swallow a wondrous Tale, be Sect. 9. it ever so gross or senseless, and to believe a Metaphor in its literal Meaning. Our modern *Sages* are indeed widely different from the ancient: *They*, as I observed, employed their Wit in *composing* sacred Allegories, and their Authority & among the People in supporting them. They look'd upon them as the great *Bridle* of the Multitude, to whose Passions they knew it was necessary to speak, without pretending to govern them by *Reason* and *Philosophy*. But many of the *Moderns*, who would fain be thought wise, employ their Talents and Learning, such as they are, to very different Purposes.

BUT what Use soever may be made of it, it is certain that *Fiction* and *Lying* are inseparable from Poetry. This was the first Profession of the *Muses*; as they told *Hesiod* one day they appeared to him, while he fed his Lambs in a Vale of *Helicon*: “ *Shepherd*, said
“ they,

L 4

Ἰδμεν

‡ *Plato* having first mentioned what he calls his ΤΟ ΟΝ αἰεὶ γένεσιν δ' ἐκ ἔχον and Ο ΓΕΓΟΝΩΣ τε, καὶ ὄΝ, καὶ ΕΣΟΜΕΝΟΣ μόνῳ, with great Modesty adds, Περὶ δὲ τῶν ἄλλων δαιμόνων εἰπεῖν, καὶ γινῶναι τὴν γένεσιν ΜΕΙΖΟΝ ἢ καθ' ἡμᾶς. Πεισέον δὲ τοῖς ἐρηκόσιν ἔμπεροσθεν ΕΚΓΟΝΟΙΣ μὴ ΘΕΩΝ ἔσιν, ὥς ἔφασαν· σαφῶς δὲ περὶ τὰς αὐτῶν περιγὰς εἰδῶσι. Ἀδύνατον ἔν τοις θεῶν παισὶν ἀπιστεῖν, καί περ ἈΝΕΥ τε εἰκότων καὶ ἀναρχαίων ἀποδείξεων λέξουσ, ἀλλ' ὥς θεοῖα φάσκεσιν ἀπαγγέλλειν, ΕΠΟΜΕΝΟΥΣ ΤΩ ΝΟΜΩ, πισευτέον.

Τιμαῖος.

Sect. 9.



Ἰδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα :

Ἰδμεν, εὖτ' ἐθέλομεν, ἀληθεῖα μυθήσασθαι.

*'Tis ours false Tales to frame, resembling true ;
And ours, t' unfold the Truth itself to Men.*

“ Then they gave him a fair Rod, a Shoot
“ of verdant Laurel, breathed into him a di-
“ vine Song, and taught him to celebrate
“ things *past*, and things *to come*.”

ANOTHER Ancient, of a lofty Strain and unbounded Flight, has made a sort of *Apo-logy* for this part of his Profession: He has founded it upon the Nature of Mankind, of which he seems to have had the strongest and most forcible Perceptions of any Poet. It is in the Story of *Pelops*; ——— ‘ the Love
‘ that *Neptune* bore him after he was taken
‘ out of the Kettle, where he had been boil-
‘ ed, and all the Pieces of his Body put to-
‘ gether, without losing a bit, save the Top
‘ of one Shoulder, which they made up with
‘ another of Ivory.’ Then most *naturally* he adds ^h, “ *Wonders are every where : and still,*
“ — *some way, — an artful Tale, — dress’d*
“ *up with various Lyes, beguiles the Thoughts*
“ *of mortal Men, and pleases more than Truth.*”

THE

Ἡ θαῦμα τὰ πολλὰ

καὶ που πὶ κ' βροτῶν φρένας,

ὑπὲρ τ' ἀληθείᾳ λόγον,

δεσπόδων ψεύδεσι ποικίλοις

Ἐξαπτώνη ΜΥΘΟΙ.

Πινδάρου Ὀλυμπ. Α.

THE eloquent Attic Moralift is of the fame Sect.^{q.} Opinion: “*Thofe*, fays the Oratorⁱ, who would
 “ write or paint any thing agreeable to the
 “ *Vulgar*, fhould not chufe the moft profit-
 “ able, but the moft fabulous Subjects. For
 “ this reafon, *Homer*, in his *Epic*, and the
 “ Inventers of *Tragedy*, deferve our Admi-
 “ ration. They obferved this original Biast
 “ in Mankind, and have adapted their *Poe-*
 “ *try* to it. *Homer* has wrapt up the Wars
 “ and Conflicts of the *Heroes* in Fable; and
 “ the Tragedians, in the publick Games,
 “ entertain us with the fame Fables, by Ge-
 “ fture and Action.”

IT was indeed a very extraordinary Pro-
 ject of our ingenious Countryman, To write
 an *Epic Poem*, without mixing Allegory, or
 allowing the fmalleſt Fiction throughout the
 Compoſure. It was like lopping off a Man’s
 Limb, and then putting him upon running
 Races; tho’ it muſt be owned, that the Per-
 formance^k ſhews with what Ability he could
 have acquitted himſelf, had he been ſound and
 entire.

BUT WE have at preſent ſo little Fiction,
 and ſo much Poetry, that it will not be amiſs
 to hear, among the reſt, *Socrates’s* Senſe of the
 matter. He had been often commanded in
 his Sleep, to apply himſelf to *Muſick*: At firſt,
 he

ⁱ ἸΣΟΚΡΑΤ. πρὸς Νικοκλέα.

^k Sir W. Davenant’s GONDIBERT.

Sect. 9. he understood the Admonition as if it related to *Philosophy*; That being, in his Opinion, the truest Harmony, which consisted in the *Numbers and Measures of Life*. But at last, being in Prison, he bethought himself, that it was safest for him to apply to the common Poetry. Wherefore he first set about composing an Hymn to *Apollo*, whose Feast was then celebrating: But upon a little farther Reflection, “That a Poet, if he would be really
 “such, must make, and feign, and not just
 “write *Discourses in Metre* ¹,” and having no Talent at *Allegory* himself, he took the first Fable he remembred of *Esop’s*, and put it in Verse.

THERE is not a Circumstance of this little Story, which affords not a Maxim to a Poet. But it seems strange, that a Man so capable and quick-sighted in Characters, and so great a Master of Irony as *Socrates*, should have no Genius for Musick ^m, and be barren in *Mythology*. I believe he *reasoned* too much; was apt to canvass his Fancies, and not be indulgent enough to his *Imagination*, which is the prime Faculty of a Mythologist. It is this, that distinguishes the *real Poet*; and one Stroke of its *plastick Power* discovers him more, than the greatest Magnificence of Words, and Pomp of Description.

WE

¹ Ἐννοήσας ὅτι ἡ Ποιητὴν δεῖ, ἔπειτα μέλλοι ποιῆτης εἶναι, ποιῆν μῦθους, ἀλλ’ οὐ λόγους.

Πλάτωνος Φάισων.

^m Plato, Πολιτείας Γ.

WE are told by the Author of the beautiful Essay upon the Pleasures of the Imaginationⁿ, “ That Mankind receive more Delight
 “ from the *Fancy* than from the *Understand-*
 “ *ing*.” Few are capable of Pleasures purely intellectual ; and every Creature is capable of being pleased or disquieted in some degree by the *Fancy*. Hence, plain naked Truth is either not perceived, or soon disrelished. But the Man who can give his Ideas *Life* and *Colouring*, and render the subtil Relations and mutual Influences of natural Causes sensible and striking ; who can bestow upon them a *human Appearance*, and then weave them into a strange and passionate Story ; to *him* we listen with Wonder, and greedily learn his soothing Tale. We find a pleasure in comparing it with the *Truth* which it covers, and in considering the Resemblance it bears to the several Parts of the *Allegory*.


ORPHEUS had never been said to have charmed the wildest Beasts of the Woods, and to have made the rigid Oaks keep time to his Numbers, had he simply told the Import of his Song : Had he acquainted his savage Audience, “ that *Time* and *Space* were the
 “ ancientest of things ; that they had brought
 “ forth many wild and strange Productions,
 “ arising from the jarring Natures and un-
 “ couth Combinations of the various *Seeds of*
 “ *Being* ;

Sect. 9.



“ *Being* ; but at length, in *Time*, the Heavens appeared, with the Air, the Earth, and Seas ; which were the last of Things, *TIME* having neither been able to destroy them (as it had done its former Productions) nor to make additions to them, and bring forth the like.” Such Doctrine as this had found no admission into the Minds, nor welcome from the Fancy of the uncultivated Crowd : They could receive little Pleasure from the Narration, and be impressed with no Reverence for the Subject.

BUT WHEN, after striking his *Lyre*, and softening every ruder Thought, he took up another Strain, and began to unfold the ancient Reign of hoary *Saturn*, the Marvels of the *Golden Age*, and the strange Relation of his *Progeny* ; “ How the old Monarch was married to *Ops* or *Rhea*, and had by her many Children ; “ *These* the cruel Father himself devoured soon after they were born ; until at length she brought forth *Jupiter* and *Juno*, *Ceres* and *Neptune*, who rebelled against their voracious Parent, made the beneficent *Jupiter* King, and deprived *Saturn* for ever, both of the Power to destroy his new Offspring, or yet to beget any more :” *It was then* that the stubborn Multitude opened their Hearts to the wondrous Tale ; and with a pleasing Amazement received his Sayings : They conceived a high Reverence for their Teacher, and were
struck

struck with an Awe and Dread of the Deities Sect. 9.
which he sung. 

I AM under a necessity of having recourse to Examples, because the Subject is of a nature so ticklish and delicate, as not to admit of a direct Definition: For if ever the *Je ne sçais quoi* was rightly applied, it is to the *Powers* of Mythology, and the *Faculty* that produces it. To go about to describe it, would be like attempting to define *Inspiration*, or that *Glow of Fancy* and *Effusion of Soul*, which a Poet feels while in his *Fit*; A Sensation so strong, that they express it only by Exclamations, Adjurings, and Rapture!

*Auditis? An me ludit amabilis
Insania? Audire & videor pios
Errare per Lucos, amœnæ
Quas & Aquæ subeunt & Auræ!*

WHEN a Favourite of the Muses is in this condition, *Nature* appears in her gayest Dress; The noblest Objects come in view; They turn out their beauteous Sides; He sees their various Positions, and stays for nothing but *Resemblance* to join them together. The Torrent of the Poetick Passion is too rapid to suffer *Consideration*, and drawing of Consequences: If the Images are but strong, and have a happy Collusion, the Mind joins them together with inconceivable Avidity, and feels the Joy of the Discharge,

Sect. 9. charge, like throwing off a Burthen, or Deliverance from a Pressure °.

BUT at the same time, this *Force* and *Collusion* of Imagery is susceptible of very different Meanings, and may be viewed in various, and even *opposite* Lights : It often takes its rise from a Likeness which hardly occurs to a cool Imagination ; and which we are apt to take for downright Nonsense, when we are able to find no Connexion between the strange Comparison and its intended Object. It is, in reality, the next thing to *Madness* ; obscure and ambiguous, with intermixed Flashes of Truth, and Intervals of Sense and Design ^p. There is *Lycophron's CASSANDRA*, for instance ; an admirable Imitation of a *Prophe-tick Fury*, which is not so obscure for being a *Prediction* (having, like other Heathen Prophecies ^q, foretold things that had fallen out before it was wrote) : But it is clouded by the dark Manner of hinting at *Men* and *Things*, in such Resemblances and Allusions, as


render

° At Phœbi nondum patiens, immanis in Antro
Bacchatur Vates ; magnum si pectore possit
Excussisse Deum. Tanto magis ille fatigat
Os rabidum, fera Corda domans, fingitque premendo.

Virgil. *Æneid.* Lib. vi.

^p Ἐς δὲ φύσει ἡ Ποιητικὴ ἡ σύμπασα ἀνιμισματώδης, καὶ ἔ τῷ
πρῶτον χρόνῳ ἀνδρὲς ἰσχυρίζεται. Ἐπὶ δὲ πρὸς τὸ φύσει ποιητικὴ
εἶναι, ὅταν λάβεται ἀνδρὲς φθονερεῖ τε, καὶ μὴ βελομένους ἡμῶν
ἐνδεικνύσθαι, ἀλλ' ἀποκρύπτειν ὅτι μάλιστα τὴν ἑαυτῶν σοφίαν,
ὑπερβυῶς δὲ τὸ χρεῖμα ὡς δύσγνωστον φαίνεται, ὃ π ποτὲ νοῶσι
ἐκείνων. Πλάτων. *Ἀλκυβιάδ.* β.

^q See *Aristotle's Rhetor.* Lib. iii. § 17. of *Epimenides*.

render it one continued Train of wild and da- Sect. 9.
ring Metaphor. 

BUT it is time, *My Lord*, to look back, and remember that we are treading upon *enchanted Ground*; for so is every Inch that belongs to the Poets: And as we have lately been informed of certain Countries where every thing in Nature is *reversed*, it is exactly the Case here, where a little Folly is preferable to the deepest Wisdom, and Persons of cool Sense are incapable of the highest Honours: Nor have the *Possessed* any cause to complain, while they may comfort themselves that they are not without Company; and those of the most eminent of Mankind. “*That there is* “a Grain of Folly incident to *Great Minds*,” is an Observation not entirely confined to *Poetry*; but extending itself to Persons that excel in every Art and Character of Life: The same Flow of Spirits, and Energy of Thought, which enable them to excel in Science, and reach the *Heights* of their Profession, hurrying them often beyond the *common Measures* of ordinary Life; by which alone the Vulgar judge of Wisdom and Folly. In *natural Knowledge* it makes a *Democritus* or an *Archimedes*, who were sometimes thought a little crazy by their Countrymen. But when it was applied to what *They* thought *divine Matters*, it assumed a more venerable Habit and severer Mien: It then required *Submission* and

Obe-

Sect. 9. *Obedience* ^r: Yet still, it preserved something of the Air and Look of the original Passion; something of the *ecstatick Manner* of an agitated Mind. This is so true, that those who were inclined to falsify the Character, and wanted to pass themselves upon Mankind for the truly inspired, were obliged to adopt likewise the *Appearance*, and affect a maddish Behaviour, to give a Sanction to the *Cheat*^s.

WHAT may be the *Appearances*, or Aspects of Things natural or divine, which have the virtue thus to shake our Frame, and raise such a Commotion in the Soul, I will not so much as enquire: The Search, I should suspect, would be fruitless, if not *irreverent* ^t: It would be like prying into the Author of *Fairy-Favours*, which deprives the curious Enquirer of his present Enjoyment, while the *courted Phantom* mocks his eager Grasp, or presents him with a
Turf,

^r Sic fieri jubet ipse *Deus*; sic magna Sacerdos

Est mihi *divino* vaticinata Sono:

Hæc ubi Bellonæ motu est agitata, nec acrem
Flammam, non *amens* verbera tortâ timet.

Ipsa bipenne suos cædit violenta lacertos,

Sanguineque effuso spargit inulta Deam:

Statque latus præfixa verû, stat saucia pectus,

Et canit eventus quos Dea magna monet.

Alb. Tibul. Eleg. 1, 6.

^f ——— Bonâ pars non Ungues ponere curat,

Non Barbam; secreta petit loca, Balnea vitat;

Nanciscetur enim pretium nomenque *Poetæ*; &c.

Horat. de Arte Poët.

^t Καθόλου μὴ γὰρ ἐν ταῖς ἰσορυμέναις ΜΥΘΟΛΟΓΙΑΙΣ ἐκ
ἐκ παντὸς τρόπου πικρῶς τὴν ἀλήθειαν ἱζητήσεον.


Διοδ. Σικελ. Βιβλ. δ'

Turf, or Stone, instead of a Goddess. The Sect. 9. Objects, they say, of this Passion, discover themselves, like a *coy Beauty* ^u, but by halves; it is well if you obtain a Side-Glance, or a passing Smile: They cannot bear to be stared at, and far less to be criticized, and taken to pieces: It is unlawful to doubt of their Charms, and the ready way to elude their Force, and rob ourselves of the delightful Astonishment: But thus far perhaps we may presume to carry our Enquiry without offence, and venture to say, *That* the original Cause of this Passion must be some *wondrous sublime thing*, since it produces such admired Effects; Its Dictates, in many places, are received with profound Submission, and the Persons touched with it are held in high veneration.


MODERN History informs us of certain Countries, where they pay a devout Regard to *mad People*. They look upon them as favoured with some *nearer Aspects* of heavenly things than are allowed to other Men, and as having somewhat about them *sacred* and *divine*. As I do not pretend to account for this strange Opinion, I can only as it were guess, by parallel Cases, what may be the Reason of it: And without looking so far back as the *prophetic Sibyls*, or the truth-telling, but disregarded *Cassandra*, we find abundance of

Examples

^u *Non copri sue Bellezze, e non l' espose.* Tasso.

Sect. 9.  Examples in later Antiquity, of the Deference paid to the Ecstasick Race. The ancient *Greeks* have expressed the Sense they had of their Condition, by the very Name they gave them ^w: From its Origin we know how inseparable they thought the Symptoms of *Mythology* and *Madness*. They saw the Persons under either Passion, neither looking nor speaking like *other Mortals*: They were amazed at their Change of *Voice* and *Feature*; and could not persuade themselves, but that they must be actuated by some higher *Genius* than was competent to Mankind.

BUT it was not only the *Appearance* that struck them; They were led into the same way of thinking, by the imagined *Effects* of this Passion. Some of the Proficients in it, they thought capable to inform them of the *Will of Heaven*, and describe the *Deeds* of Heaven-born Heroes; Others of them, to foretell what would happen *on Earth*; and easily inferred the Sacredness of the Cause from its wonderful and beneficent Influence. They were not able to imagine that mere Humanity could penetrate into the Depths of Futurity, or unravel that Combination of Causes, which they called *Chance*: Their acutest Observers could discover no Path to guide them thro' the *Abyss of Ages*, to the Fates of Families and Nations latent in the
Womb

Womb of Time*: Of course therefore, they Sect. 9.
 admired the darkeſt Hint given by an Oracle, 
 and received the moſt diſtant Notice of an ap-
 proaching Event, as a Meſſage from Heaven.

“ We reap, ſays the Philoſopher, notable Ad-
 “ vantages from *Madneſs*, which comes to us
 “ as a Gift of the Gods. There is, for in-
 “ ſtance, the Prophetes of *Delphi*, and the
 “ Prietteſſes of *Dodona*, who in their Mad-
 “ neſs have done great and ſignal Services to
 “ *Greece*, both of a publick and private na-
 “ ture, but little or nothing *when in their*
 “ *Wits*. It would be tedious to enter upon
 “ the Story of the *Sibyls*, or tell of many
 “ others, who, under the Power of a furious
 “ divining Spirit, have forewarned numbers
 “ of People of things that were to come. At
 “ times there fall upon certain Families ſome
 “ cruel Diſtempers, or other ſevere Affliction,
 “ to puniſh them for the Crimes of their
 “ Progenitors; but if any one of them is
 “ ſeized with this *ecſtatick Spirit*, and begin
 “ to *propheſy*, a Cure is found: They fly to
 “ Prayers and Holy Ceremonies, and light
 “ upon certain expiatory and myſtick Rites
 “ which free the Perſon thus inſpired, and
 “ is a ſtanding Remedy in all ſuch Caſes to
 “ Poſterity.

M 2

“ BUT

* Πρῆματ' ἀπρήκτε χαλεπώτατον ὄντι τελευτῶ
 ἰνῶναι, ὅπως μέλλει τῷ θεῷ τελέσαι.

“ Ὄφρη γὰρ τέλειται· παρὰ δὲ τῷ μέλλοντι ἔσεται
 “ Οὐ ξυωτὰ θνητῆς πίεσσι ἀμνηχάινει.

Sect. 9.

“ BUT the most *beautiful Madness*, and
 “ amiable Possession, is, when the *Love* of the
 “ *Muses* seizes upon a soft and susceptible
 “ Mind: It is then that it exalts the Soul,
 “ and throwing it into Ecstasies, makes it
 “ break forth in *Hymns* and *Songs*, or other
 “ Strains of Poesy, and at once celebrate the
 “ high Atchievements of ancient Times, and
 “ instruct the Generations to come. This is
 “ so certain, that whoever he be that pretends
 “ to the *Favours* of the *Muse*, without parta-
 “ king of this Madnes, from an Opinion per-
 “ haps, *That Art alone is sufficient to make a*
 “ *Poet*, he may assure himself that he will *fail*
 “ in his *Character*; his Work will be lame;
 “ and while the Productions of the *inspired*
 “ *ecstatick Train* are read and admired, his
 “ *sober Performance* will sink in Oblivion.”

LET us acquiesce in this Sentence, *My Lord*,
 in so far as it regards Poetry; and after a fruit-
 less Attempt or two, get loose at last from an
infectious Subject.

▼ *Plato in Phædro.*



S E C T.



S E C T. X.

IHAVE somewhere read of a famous Painter, Sect. 10. who, to give proof of his Art, had painted a *sleeping Satyr* ; that after the first Design was finished, he began to think it might be proper to diversify and enliven it, with the addition of a Country Boy standing aside and gazing at the Creature, as if afraid to awake him. He tried it; and expressed so happily the Curiosity and Wonder in the innocent Face

Sect. 10. of the young Peasant, that when the Picture was expos'd to view, and the People came flocking to see it, their whole Attention turn'd upon the Adjunct of the Piece : They admir'd the wondering Boy, were delighted with the native Simplicity and Surprize in his Look ; and all the Master's Art, in expressing the Character and uncouth Proportions of the *principal Figure*, was over-look'd and thrown away.

I MAKE little doubt but this may be frequently the Case of those who attempt to design after *moral Originals*, as well as *natural ones*. They enter so deeply into *one* Passion or Bias of *Humanity*, that, to use the Painters Phrase, they quite *over-charge it*. Thus I have seen a whole System of Morals founded upon a single Pillar of the inward Frame ; and the entire Conduct of Life, and all Characters in it, accounted for, sometimes from *Superstition*, sometimes from *Pride*, and most commonly from *Interest*. They forget how *various* a Creature it is they are painting ; how many Springs and Weights, nicely adjusted and balanced, enter into the Movement, and require a *just* Allowance to 'be made to their several *Glogs* and *Impulses*, e'er you can define its Operation and Effects. But few of them are willing to acknowledge so much ; and, like the honest Painter, go and dash out the *superfluous* Boy, how beautiful soever in him.

himself, because he eclipses the principal Re-
presentation. Sect. 10.

WHETHER any such Enormity has happened in some Step or other of this Enquiry, or whether it would be worth while to lop off the Excrescence, if it prove troublesome, I submit to your Lordship's Determination. All I wish for, is a short *Demur* in the Sentence, until we regain a *cooler* Temper to conduct us to the end of our Search, and to teach us, What *Use* is to be made of the *mad mythological Vein*? A chief Part of *Homer's* Works cannot be understood without some Knowledge of its Nature and Origin, nor tasted without a Consciousness of his Dexterity in the Application. Even the lively Author of the *Dialogues of the Dead*, with all his Penetration, has put it as a Maxim in the Mouth of the Poet, " *That* as it is
" the best way to *prophecy* of distant things,
" and wait for *Events* to fulfil it; *So* in *Po-*
" *etry*, there is nothing like sending forth
" a *Fable* into the World, in hopes that some
" time or other it may stumble upon an
" *Allegory.*"

MYTHOLOGY, taken in the largest Sense, must be distinguished into two sorts: The one *abstracted* and *cool*; the Result of great Search and Science: " Being a Com-
" parison of the Harmony and Discord, the
" Resemblance and Dissimilitude of the Powers


Sect. 10. “and Parts of the *Universe*.” It often consists of their finest *Proportions* and hidden *Ap- titudes* set together, and personated by a *Being* acting like a *Mortal*. “The other, sudden and flashy ; rapid Feelings, and Starts of a Passion not in our power.” The first of these may be called *artificial*, and the second *natural* Mythology ; the one is a Science, and may be learned ; the other is the Faculty that for the most part, if not always, invents and expresses it. This last cannot be learned ; but like other natural Powers, admits of *Culture* and *Improvement*. “The Use I would make of such a Division is to observe, That *Homer* had the happiest Opportunities the World could give, to *acquire* the one, and *improve* the other.”

IT IS but calling to mind his Climate and Parentage, his Education and Business, to be persuaded of the fair Chance he had for a *noble Capacity* and a proportioned *Culture*. They conspired to bless him with so powerful an Influence, that the sagacious *Democritus*, struck with admiration of his *Genius*, and its Effects, said in a happily invented word, *That it approached to Divinity* ^a. And as for *acquired* Knowledge in the *mythological* way, had he been to range over the Globe, He could have pitched upon no Country, in any Age before

OF

^a Ὁμπερὸς φησὶ ἐν τῷ λαχῶν θεαζομένης.

Διαν. Λόγος 15.

or since, so proper for his Instruction as the *Sect. 19.*
then Kingdom of Egypt. 

IN EGYPT he might learn their Doctrine concerning the *Origin* of Things; He wou'd be informed of the *Antiquity* of PAN and the *Inventions* of THOTH: He wou'd hear their Statute-Songs and legal Hymns, handed down for thousands of Years, and containing the Principles of their primitive *Theology*: The Nature of the *Elements*, the Influences of the *Planets*, the Course of the *Year*, and Instincts of *Animals*. How attentively would he listen to the *Songs* of their *Goddes*? —the Compositions of the beneficent ISIS^b; who, while on Earth, condescended thus to employ the *Muses*, and prescribe the *Form* in which she would be worshipped after she was gone? These he would imbibe; and like some young *Druid* come over from *Gaul* to study under the *British Priests*, the senior Doctors of their oral Mysteries, He wou'd return to his Country *fully instructed*, and a Master in their *emblematical Mythology*.

NEVER was there a People so addicted to *Metaphor* and *Allusion*: Their very *Method of Writing* or *Sacred Sculpture*, was a complete and standing System of *natural Simile's*. “It
 “ was an immense Collection of all the *Re-*
 “ *lations*, and analogous Circumstances, they
 “ could

^b Ἐκεῖ φασὶ, τὰ τὸν πολὺν χρόνον σεσωσμένα χεῖρον μέλη, τῆς
 ἸΣΙΔΟΣ ποιήματα γέγοναι. Πλάτωνος Νόμων. β.

Sect. 10. “ could find in a long course of Observa-
 ~~~~~ “ tion, between *human Affairs*, and the Na-  
 “ ture and Make of *Birds, Beasts, Fishes, Rep-*  
 “ *tiles, Insects*, or whatever animated or in-  
 “ animated thing they imagined most conso-  
 “ nant in its *Manners* and *Oeconomy* to what  
 “ they wanted to represent.”

THUS when they would signify a *dutiful Child*, they painted a *Stork*; because that Bird, as they fancied, being fed by its Dam, and taught to fly, never afterwards leaves her, but accompanies and tends her until she die of old Age. When they had a mind to represent a Woman that had been *once* with Child, they painted a *Lioness*; because they believed that Animal to conceive but once. When they designed to paint a Man universally *hated* and *shunned*, they drew an *Eel*, which is found in company with no other Fish.

THEY HAD likewise a singular way of expressing *abstracted* Ideas; such as *Pleasure* and *Pain, Impossibility, Antiquity, Happiness*, and the like. Thus, to express *Pleasure*, they painted the Number *Sixteen*, which they looked upon as the Year of Life when Mankind is capable of *mutual Enjoyment*. For an *Impossibility*, they delineated *two Feet* walking upon Water; and to denote any thing very ancient, they painted a Bundle of their *Papyrus*, a Plant which they thought the *first Food* of Mortals, before the Invention of Corn, or  
 eating

eating of Flesh. Sometimes their Characters Sect. 10. did not only contain a simple Expression of a Fact, or the Manner of it, but likewise exhibited the *Reasons* and *Cause*; especially if it was a *natural Appearance* that happened in their Country, or any thing relating to the Division of *Time*, or the Revolutions of the *Heavenly Bodies*.

THUS, in order to explain the *Overflowing* of the *Nile*, they first painted a *Lion*; because the Inundation of *Egypt* happens constantly in *June*, when the Sun is in that *Sign* of the *Zodiack*. Under him stood three *Water-Vessels*; and the Figure of a *Heart* with a *Tongue*, in the midst of them. The three *Urns*, neither more nor less in number, denoted the *three Causes*, as they conceived, concurring in the Production of the *Phenomenon*. One they ascribed to the *Soil* of *Egypt*; of such a nature, they said, as to generate Moisture in itself; The second stood for the Influence of the *Ocean*, whose Waves, according to *Thales*, were then impelled into the River's Mouth by the *Etesian Winds*: though that Part assigned to the Ocean may rather favour the *Opinion* of *Euthymenes*, " That the *Nile* takes its rise from  
 " the *Atlantic*, and yearly overflows its *Banks*,  
 " at the Season when these Winds beat upon  
 " the *Coast*, and drive a greater quantity of  
 " Water into the mouth of the Cavern that  
 " feeds



Sect. 10. "feeds it<sup>c</sup>." The third *Urn* expressed the true Cause of the annual Deluge; the prodigious *Rains* that fall about that time in the Southern Parts of *Ethiopia*, and are gathered by a large Circuit of Mountains into the Bason or Lake, where the *Nile* has its Origin. These make it swell above its Banks, and lay the *Lower Egypt* under water for three Months in the Year<sup>d</sup>.

THE *Heart* was an Emblem of the *Nile* itself, as it gave Life and Motion to *Egypt*, in the same manner as the other does to the *Human Body*: And the annexed Tongue represented *Humidity*, the great Cause of their Happiness; and according to them and their Scholars<sup>e</sup>, the *first* constituent Principle of *Being*.

THESE, *My Lord*, are a few Examples of the *enigmatical* Humour of the *Egyptians*. I could with pleasure add to them, both for the Curiosity of what they contain, and because they abound with *Imagery*, and fill the Mind with more Sensations than any other kind of Writing. I could run over the surprising Resemblance they found between the

*Sun*

<sup>c</sup> Navigavi Atlanticum mare: Inde Nilus fluit, major quamdiu Etesiaë tempus observant: tunc enim ejicitur mare instantibus ventis. Cum resederint, & pelagus conquiescit; minorque discedenti inde vis Nilo est. Cæterum dulcis maris sapor, & similes niloticis Belluæ.

Euthym. Massiliens. apud Senecam. Nat. Quæst. Lib. iv. § 2.

<sup>d</sup> ὨΡΑΠΟΛΛΩΝΟΣ ΝΕΙΑΩΟΥ ἹΕΡΟΓΛΥΦΙΚΑ.

B1β. α. γ. ς. ρ. 12.

<sup>e</sup> *Thales*, and the *Ionick School*.

*Sun* and a puny *Insect*, the common *BEETLE*, Sect. 10. in its Generation, Instinct, and Parts. I could relate the Sympathy they observed between the *Moon* at her Change, and their *Cynocephalus* or *APE*; an Animal, as they said, designed by Nature for a *sacred Symbol*, in so far as it comes into the World *circumcised like an Egyptian Priest*: And from these and such like, we might explain a part of the Reason of their monstrous Statues, and *Baboon-Worship* <sup>f</sup>. But an Apprehension stops me, lest it be said, That all this while I am but indulging a Conjecture, and pleasing myself with an imaginary Scheme; “ That *Homer* “ never learned the *Egyptian Mythology*, nei- “ ther does it appear, that he knew the Grounds “ of their Religion.”

THE *Argument* of the greatest weight to prove that He did, is taken first from the *Allegories* that are found in his Writings. They contain the same *Doctrine* and *Theogony* as we

<sup>f</sup> The Opinion which the wise and learned *Plutarch* entertained of their Rites and religious Ceremonies, is something singular. Ὀυδὲν γὰρ ἄλογον, οὐδὲ μυθῶδες, οὐδὲ ὑπὸ δεισιδαιμονίας (ὥσπερ ἔνιοι νομίζουσι) ἐγκαταλείπειτο ἹΕΡΟΥΡΓΙΑΙΣ· ἀλλὰ τὰ μὲν ἠδίκως ἔχοντα καὶ χρεῶδες αἰτίας, τὰ δ' ἐν ἀμοιβῇ κομψότητι ἹΣΤΟΡΙΚΗΣ ἢ ΦΥΣΙΚΗΣ ἐστίν· And the very Example he subjoins is, δῖον πρὸς πρὸς ΚΡΟΜΜΥΟΥ, the Regard they pay to the *Onion*. “ The Egyptians, “ says he, have inserted nothing into their Worship with- “ out a *Reason*, nothing merely *fabulous*, nothing *superstitious*, “ (as many suppose); but their Institutions have either a Re- “ spect to *Morals*, or to something *useful* in *Life*; and many “ of them bear a beautiful Resemblance of some *Fact* in *History*, “ or of some *Appearances* in *Nature*.”



Se<sup>ct</sup>.10. we are well assured was delivered by *Orpheus*,  
 ~~~~~ and in the same *veiled* and *mystick* manner :  
 So that with the same certainty as we can
 say, such a Man is a *Stoick*, another an *Epicu-
 rean*, and another a *Sceptick*, we can affirm
 that *Homer* is an *Egyptian Mythologist*. We
 immediately suspect a Man to be a Disciple
 of a particular *Se^{ct}*, and instructed in this or
 the other *School*, from his way of writing, and
 using the Terms peculiar to that *Se^{ct}*. But
 if we find him building likewise upon the
 same *Principles*, and delivering the same
 Maxims, we no longer doubt of his *Precep-
 tor*.

THE *Egyptian* Religion and Doctrines,
 were settled in the southern Parts of *Greece*,
 by *Danaus* and his Posterity. Afterwards
Orpheus, *Musæus*, *Melampus*, and their Succes-
 sors, spread them over all the Country. *Ho-
 mer*, who came after them, made no change
 upon those Rites and Opinions : And yet we
 find his Writings appealed to, as the Standard
 of their private *Belief*, and grand Directory of
publick Worship. Is not this the same as to say,
 “ *That Homer’s Poetry contains the same Prin-
 “ ciples and Precepts with those of the Eryp-
 “ tian Theologue, and was the perfectest Col-
 “ lection of them the Grecians had in Wri-
 “ ting ?*” Nor are there wanting other Proofs,
 not only of our Poet’s following the general
 Doctrine of the *Egyptians*, and of the *Grecian
 Law-*

Law-giver their Scholar, but plainly borrow-
 ing *Images* and *Descriptions* from him, and
 inserting them in his Poetry: Especially if
 your *Lordship* will take it upon the Word of
 the early *Fathers* of our Church, it will be
 easy to make out nothing less than downright
Plagiarism.

“HOMER, says one of them §, stretch-
 ing his Privilege as a Poet, and from an
 Emulation of the Glory which *Orpheus* had
 acquired, mystically introduces a *Plurality*
 of Gods, that he might not appear to dis-
 sent from the other's Poetry. He has copied
 him so close, that the Resemblance appears
 in the very first Line of his Works: *Or-*
pheus having begun his Poem with

MHNIN AEIDAE ΘΕΑ ΔΗΜΗΤΕΡΟΣ ΑΓΛΑΟΚΑΡΠΟΥ;

Homer copies

MHNIN AEIDAE ΘΕΑ ΠΗΛΗΙΑΔΕΩ ΑΧΙΛΛΗΣ:

“choosing rather to offend in the Measure of
 his Verse, than to be the first that made
 mention of the Name of the GODS.”

ANOTHER primitive Writer ^h hath re-
 corded several Instances of his borrowing large-
 ly both from *Orpheus* and *Musæus*. He in-
 forms us, that *Orpheus* having said a very harsh
 thing of the *fair Sex*,

Ως

§ Justin Martyr.

^h Clemens Alexandrin. Stromat. viii.

Sect. 10. Ὡς ἔκ κύντερον ἦν, καὶ ῥίγιον ἄλλο γυναικός,

Nothing so fierce and impudent as Woman :

Homer had just changed a Word, and said,

Ὡς ἔκ αἰνότερον καὶ κύντερον ἄλλο γυναικός.

Nothing so dire and impudent as Woman.

And that as *Musæus* first employed the beautiful and just Comparison of the growth and decay of the Leaves of Trees, to express the *transitory State* of Mortals, *Homer* had but transcribed it in the sixth *Iliad*, “ That as
 “ the Wind strewed the Leaves upon the
 “ ground; and the sprouting Wood sent
 “ forth others at the approach of Spring; so
 “ one Generation of Men fails, and another
 “ comes in its room.” The Father gives some other Examples of the same kind ; particularly the noble Description of the *Cyclops* falling asleep ; which he says *Homer* took from *Orpheus*’s Representation of *Saturn* in the *Theogony* ;

Καὶ τ’ ἀποδοχμώσας παχὺν αὐχένα, καθδὲ μιν
 ὕπνῳ,

Ἦρ’ εἰ πανδαμάτωρ —

—— Out-stretch’d he lay,

*His brawny Neck reclin’d ; then sunk in Sleep,
 The all-subduing God.*

WITH

WITH what views these ancient Authors Sect. 10. have made such Observations, or how far they have succeeded in them, is a Question remote from our present Subject: Only so far we may presume to use their Authority in secular matters, as they first intended to prove, "That
 " *Homer* was not himself the Author of the
 " *Polytheism* which he sung, nor the *Inventer*
 " of his religious and philosophical Allego-
 " ries; but had received them, at first or se-
 " cond hand, from the *Egyptians*."

IN this respect, it would not be difficult for any body who is acquainted with *Homer's* Writings, and who looks over the few Fragments of *Orpheus*, to make other Remarks to the same purpose. As for instance, that beautiful Description of *Heaven*, so justly admired, and transcribed by *Aristotle*:

ΟΥΑΥΜΠΗΟΝΔ' ΟΘΙ ΦΑΣΙ ΘΕΩΝ ΕΔΟΣ.

*Radiant from Heaven he came;—the blest Abodes,
 And Seat unshaken of th' immortal Gods:
 The happy Land, where Tempests never blow,
 Nor chilling Showers descend, nor fleecy Snow;
 Th' unclouded Sky smiles with perpetual Day,
 And Light eternal darts a gladdening Ray.*

This Description bears a great Resemblance to those Lines of the *Theologue*, (so the Ancients called *Orpheus*):

Sect. 10.

——— Διῶξαι δ' ἀνθρώπους ———
 ~~~~~ Χωρὶς ἀπ' ἀθανάτων, ναίειν ἔδω.

——— *Th' Abodes of Men*

*He sever'd from th' Immortals, to possess  
 A blissful Seat, exempt from all Excess;  
 Where from above no chilling Cold is sent,  
 Nor scorching Ardour fires the Element;  
 Where Phebus' Axle rows the middle Road,  
 And temp'rate Mildness dwells beneath the God.*

Here the *Thought* is the same, and several of the *Names*.

IN THE Fragments that pass under the name of the same Author, we have Examples of those hidden pieces of *Art* employed by our Poet, to give his Work an air of Divinity and Inspiration. Such is the Invocation of his *Muse* at the beginning of his Poem, and his mentioning the *celestial Appellations* of Men and Things, as if he had understood the Language of the *Gods*. As to the first, besides what is told above, there is another Address to his *Genius* recorded by *Tzetzes*:

Νῦν δ' ἄγε μοι κόρυνη Λαβηνηδὲις ἐννεπε Μοῦσα,

where the Epithet comes from a Mountain in *Thrace*, in the *Odrysian* Country. For the second, *Briareus's* two Names are later than the *Moon's*:

Μήσατο δ' ἄλλην Γαῖαν ἀπείρατον, ὡς τε ΣΕΛΗΝΗΝ  
 Ἀθάνατοι κλήζουσιν· Ἐπιχθόνιοι δέ τε ΜΗΝΗΝ,  
 ἥ πῖλλ' οὐρῇ ἔχει, πόλλ' ἄσσα, πολλὰ μέλαθρα.

*Another Earth of boundless Size he form'd,  
 SELENE call'd in Heaven; but the Tribes  
 Of Men term it the MOON: She, like this  
 Globe,  
 Has many Hills, and Towns, and lofty Roofs.*

BUT however these things may be, whether Coincidences from Chance, or Imitations arising from a *Parity of Principles and Manners*, we may safely conclude, that *Homer* drew his *Mythology* from these *three Sources*: First, from the *Form of Worship* already established in his Country: Secondly, from the *traditional Doctrines* of *Orpheus* and *Melampus*, who first formed the *Grecian Ceremonies*, and gave that People a Notion of *Immortality*: And lastly, which was the Parent of the other two, from the *Egyptian Learning*.

I WOULD not be understood in this, as if I affirmed that *Homer* had gone through a Course of *Hieroglyphicks* in *Egypt*: Perhaps that Science was not then brought to such Perfection, as it afterwards attained; tho' their high Pretensions to *Antiquity* and *legal Institutions* in Religion seem to assure us that it was. But the Design of the Examples in that way, was to shew their *Manner of Thinking*



Sect. 10. *and Writing* upon natural and religious Subjects: From which of consequence we must suppose, That if *Homer* was among them, as it appears he was, a *Man* so capable and inquisitive, could not return without learning something of their *Rites*, and the reasons of them; that is, of their *Mythology*.

WITH respect to the *traditional* Part of his Instruction, it may be asked, How it was preserved in times of such Ignorance and Disorder? And thro' what *Channels* it could be conveyed to *Homer*? Tho' this Question be upon the matter answered already, and that the Age in which he lived is too remote, to allow us to speak with certainty of his *Instructor*; yet we can give an account of some *great Men* who, had the honour to pass for his *Teachers*, and were named as such by the Learned and Wise among the Ancients.

AND first, *PRONAPIDES* of *Athens* is given for his *Master*<sup>i</sup>. *Diodorus* the *Sicilian*, whose Authority is doubly valuable, as an Historian and a Critick, honours him with the Appellation of ΜΕΛΟΠΟΙΟΣ ΕΥΦΥΗΣ<sup>k</sup>; and adds, that He had written in the *Pelagic Character*, in imitation of *Linus* and his Scholars: That his Subject was likewise the same; *The primeval State of Nature*; which he accordingly inscribed ΠΡΩΤΟΚΟΣΜΟΣ, *The first World*.

AFTER

<sup>i</sup> Biblioth. Lib. iii.

<sup>k</sup> A Poet of a fine Genius.

AFTER him, *Aristeüs* the famous Northern Sect. 10. Traveller has the fairest Pretensions. He was a Native of *Proconnesus*, a little Island in the *Propontis* near the ancient *Cyzicus*; a delicious Place, and partaking in the Blessings of that happy Climate. Invited by his Situation, which lay just opposite to *Thrace*, He visited that Country, wandred a great way up among the *Scythians*, and was the first who gave the *Greeks* any knowledge of the northern Nations. He composed, at his Return, the ΑΡΙΜΑΣΠΕΙΑ ΕΠΗ, *Arimaspian Poetry*; containing an Account of the several Tribes of the *Barbarians* he had gone through, and particularly of the *One-eyed Arimaspians*, as he calls them, the fiercest of Men<sup>1</sup>.

AFTER this, *Aristeüs* made a Voyage westward, and viewed *Italy*, at that time almost as barbarous as the *Scythians* themselves; and both at home and in his Travels, he seems to have performed some *Feats* of an extraordinary nature <sup>m</sup>, which raised the Wonder of his Contemporaries, and made him be looked upon as a *God*, or at least as a *divine Man*. This Opinion would not be weakened by his writing a *Theogony*, like the rest of the ancient Sages; and exercising himself in a Field, where anciently Philosophy and Religion

N 3

strove

<sup>1</sup> Herodot. Melpomene. Lib. iv.

<sup>m</sup> Αεισαῖο ὁ ποιητὴς τῶν Ἀριμασπίων καὶ καλυμένων ἐπῶν, ἂν ἦτορ τοῦ ἐκ τῆς ἀλλοτρίου. Στεφ. Βιβ. 17.

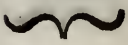


Sect. 10. strove which should most assist the other, and made an Effort in common for the Good of Mankind.

BETWEEN those two, *Pronapides* and *Aristeüs*, lies the Claim of instructing *Homer*. *Creophilus* too is named as a Competitor; but his Pretensions had better been smothered, as we saw formerly. How to determine between the remaining Pretenders, surpasses my Abilities; and I must in this Particular join with an Author, who, though an Admirer of our Poet, has exercised his Eloquence, in proving him unjust to the *Trojans*, and injurious to the beauteous *Helen*. It is *Dion Chrysostome* I mean, who gives it as his opinion, “*That*  
“*as the precise Time and Place of his Birth*  
“*was not certainly known among the Greeks,*  
“*so it was likewise a question, Who had*  
“*been his Master in Wisdom and Poetry?*”

BUT there is another Channel still, thro’ which this kind of Science might flow down to *Homer*; not indeed directly from *Egypt*, but from a *Phenician* or *Egyptian Colony*. Your Lordship knows the invidious Story that goes of *Hippocrates* the Father of Medicine: It was a Custom among the Ancients, when any one recovered of a Disease, to write or engrave an account of their Cure upon a *Tablet*, and hang it up in the Temple of *Esculapius*, in sign  
of

<sup>n</sup> Ομήρου μὴ γὰρ, ὥσπερ τὰ ἄλλα τὰ περὶ αὐτὸν, καὶ τὴν ἁδελφὴν  
αὐτοῦ πῶς ἑλληνιστῶν. Δίων. Χρυσός.

of Gratitude to the God, who they thought had Sect. 10.  
directed them to the Remedy. These Tablets,   
they say, containing the *History* of all sorts of  
Distempers, and their *Method of Cure*, *Hippocrates*  
perused; and having made himself Master of  
the Knowledge they afforded, afterwards set fire  
to the Temple, that he might enjoy such a  
Treasure without a Rival.

MUCH of the same kind is the account we  
have of *Homer's* Instruction; only he spared the  
*Records* from which he drew it. It was in the  
first or second Generation after *Oedipus*, says  
*Diodorus*, that *Thebes* was sack'd a second time  
by *Alcmæon*. "Among the Captives he carried  
" off, was the old blind Prophet *Tiresias*, who  
" died by the way: But his Daughter, the ce-  
" lebrated *Manto*, was sent to *Delphi* as a part  
" of the Spoil. She was no less skilled in *Di-*  
" *vination* than her Father; and while she  
" stayed in *Apollo's* Temple, made great Im-  
" provements in the *Art*. She was favoured  
" by the *God*; and having a wonderful Ge-  
" nius, composed *Oracles* of all kinds, and  
" in different Forms, *allegorical*, *prophetical*,  
" and *moral*. These were preserved in the  
" Temple; and from them, says the Histo-  
" rian, *Homer* borrowed many *Verses*, and  
" inserted them as *Ornaments* into his own  
" *Poetry*."

How imaginary soever this Insinuation may  
appear, it would be rash to condemn it as en-

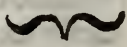


Se<sup>ct</sup>. 10. tirely groundless. It carries indeed in its Face, a certain *air of Fable*; but if narrowly viewed, and the Circumstances weighed, I believe it will be allowed to bear an application of the Proverb, “That if not true, it is at least well contrived.” The *Foundation* of the Story, that is, *Alcmæon’s Expedition*; the sacking of *Thebes*; its Desolation long after, even during the *Trojan War*, are certain and undoubted *Facts*: The *Neighbourhood* of the *Delphic Oracle*; the supposed *Sanctity* of the Place; and the constant *Custom* of the Country to send a part of the Booty to *Apollo*, make the subsequent Parts of it look *probable*.

BUT when we take in the other Presumptions, arising from the *Oracle* itself, and from *Homer’s own Works*, it becomes difficult for us to refuse our Assent: As first, That the Places where *Hymns, Songs, Pæans, and Poetry* in general was used and known, were anciently no other than the *Temples and Altars* of the Gods: The Temple of *Apollo* in particular, which *Homer* in his Hymn to *Diana* calls the *plentiful Habitation of the Delphi*, was the Place where, He says, “the Sister of *Phebus* used to come, “and celebrate the Meeting of the *Muses* and “the *Graces* P.” Next, That the ΘΕΣΦΑΤΑ

OR

Ἄνδρες ἐπὶν περὶ δὴ θεοσκόποισι  
 εὐφροσύνη δὲ νοῦν, χαλάσας εὐκαμπία τόξα,  
 ἔρχεται ἐς μέγα δῶμα κασιγνήτοιο φίλοιο,  
 φοῖβε Ἀπόλλων, Δεαφῶν ἐῖς πόνον δῆμον;  
 Μοῦσων κὶ Χαρίτων καλὸν χορὸν ἀρτυρέεσσι.  
 Ὀμης. ὕμν. εἰς Ἀρτεμιν.

or *Sayings* of the God were preserved with a Sect. 10.  
peculiar Care: They were inscribed sometimes in   
Wood, and sometimes in Plates of Metal, and  
hung up on the Pillars that enclosed the *AARTON*  
or *Sanctuary*. Nay *Plutarch* assures us, That  
there was commonly about the Temple at *Del-*  
*phi*, a Set of Men of a *poetical Turn*, whose  
business it was to fit round the Oracle on  
solemn Days, and receive the *Voice* from *Py-*  
*thia's* Mouth, which they were afterwards to  
wrap up in a *Vehicle of Words*, in what Phrase  
and Measure they thought convenient <sup>9</sup>.

“ FOR such were the Manners, continues  
“ *the humane Philosopher*, of these early Times,  
“ and so general was the *Propensity* to Har-  
“ mony and Numbers, that every *Science* was  
“ delivered in *Verses*: Nothing in History, no-  
“ thing in Philosophy, and in a word, no  
“ Accident or Transaction that wanted *Voice*  
“ and *Description*, but what wore the Garb  
“ of the *Muses*, and in it was admired. Nor  
“ for certain, did the *Delphian* God refuse the  
“ loved Ornament to his *own Art*, or drive  
“ the *divine Muse* from the sacred *Tripod*: He  
“ invited her to it, and fanned the poetick  
“ Fire: He cherished the pregnant Breast, in-  
“ spired it with Images, and exalted the my-  
sterious,

<sup>9</sup> This is confirmed by *Strabo*: ΠΟΙΗΤΑΝ ΔΕ ΧΡΟΥΜΕΝΩΝ Τὸ ΠΝΕΥΜΑ  
ὑΠΟΘΕΣΙΖΕΝ ΕΙΜΕΤΕΡΑ ΤΕ ΚΑΙ ἈΛΕΤΕΡΑ. ΕΥΤΕΙΝΕΝ ΔΕ ΚΑΙ ΤΑΥΤΑ ΕΙΣ  
ΜΕΤΕΡΑ ΠΟΙΗΤΑΣ ΠΝΑΞ ὙΠΕΡΧΟΥΝΤΑΣ Τῷ ἹΕΡΕΩ.



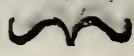
Sect. 10. "sterious Sublime of the Soul, until it burst  
 ~~~~~ forth in Strains befitting his *Shrine*."

BUT this is not all: We know from *Homer's* own mouth, that *this very Temple* was in high Reputation long before *his* days: That it was honoured by the adjacent Nations, consulted by Princes, and had arrived at an immense pitch of *Wealth* and *Fame*. We find in the *Odyssey*, that *Agamemnon* had consulted it in person, before he undertook the Expedition to *Troy*: and in the *Iliad*, *Achilles* tells the Ambassadors, from that *Prince (Agamemnon)* "That
 "He would not marry his Daughter, tho'
 "she had the Beauty of *Venus*, and the Skill of
 "Minerva; That he would have no Peace
 "with him, nor part in the War; That he
 "was resolved to go home to *Phthia*, and
 "shun his impending *Fate*; since his Life was
 "of more worth to him than all the Wealth
 "within the Walls of *Troy*; and (to inance
 "the Comparison) more than all the Treasures
 "that are preserved within the stone-built Gate
 "of the rocky *PYTHOS*, the Abode of the
 "soothsaying *Apollo* §."

THIS is *Homer's* Description of the Situation of the Oracle: When we compare it with the accounts left us by *Historians* and *Travel-
 lers*,

* Ὡς γάρ οἱ χρέων μυθήσατο Φοῖβ' ὅτ' Ἀπείλων
 Πυθοὶ ἐν ἡσάθῃ, ὅθ' ὑπέρβη λαΐνον Ὀυδὸν
 Χρησόμεν'· Τότε γὰρ ῥά κελίνδετο πῆματος ἀρχή,
 Τρῶσ' τε καὶ Δαναοῖσι.

§ Iliad. IX.

lers t, it appears so natural and just, that we Sect. 10. easily believe the Poet must have had the rough  Aspect of the Mountain in his Eye, and represented the Building from a View of the *stately Original*. Or if this Belief shou'd be thought fond or illusive, it is not impossible to heighten the Evidence: But upon condition, that we remember the Want of Records already mentioned; and that they had in those days no other Method of knowing the Transactions of former Ages, than by *Tradition* and Converse with the *Guardians of Knowledge*.

WITH such Assistance it is easy to make out *Homer's* Acquaintance with *Delphi*. To him we owe our Information of the *Antiquity* and *first Settlement* of that *sacred Seat*: From him we learn, "*What wise Nation* or "*artful People* were then able to project "*such an Establishment*; or endowed with "*the Address necessary for executing the* "*great Design of explaining the Purposes* "*of Heaven, and foretelling the Fortunes of* "*Men.*" A little Reflection will tell us, they could hardly be *Greeks*: The *Grecian Tribes* had not as yet attained the ordinary Arts of Life; much less had they reached this Height of *human Policy*^u. Or if it was a *Grecian Settlement*, the *Planters* must have been some *Exception* from the Rule; some privileged Nation, and the *first* instructed in *Religion* and *Government*. IT

^t Δεῖλοι, πηλῶδες χεῖλον, θαλασσιδὲς, καὶ κορυβὴν ἔχον τὸ ΜΑΝΤΕΙΟΝ. Στεφ. Β. 6. θ. See also *Pausanias*, Phocis.

^u See Page 23. and *Section II.* throughout.

Sect. 10. IT WAS so;——and to make amends
 ~~~~~ for the Silence or Trifling of succeeding Histo-  
 rians, *Homer* hath assured us, That the *Founders* of this *prophetic Colony* were *CRETANS*.  
 “ There were many of them, he says, and  
 “ *goodly Men*, who came in a Ship from *Cnossus*  
 “ the City of *Minos*, and were chosen by  
 “ *Apollo* to offer Sacrifices, and pronounce the  
 “ Oracles of the *God of the Golden Tripod*;  
 “ whatever *Phebus* should utter, when he  
 “ prophesied from the *Laurel*, under the *Hol-*  
 “ *lows of Parnassus*.” And that we may  
 not doubt of the Manner in which this was  
 done, He tells, That they sung such *Pæans* or  
*Hymns* of Praise,


Ὅιοί τε κρητῶν παιήονες, οἷσί τε Μῆσα  
 Ἐν σήδεσιν ἔδηκε Θεὰ μελιγέρυν ἄοιδῶν.

*As Cretans wont to sing; whose Breast the Muse  
 Hath fill'd, divine, with ever-flowing Verse.*

SUCH was the first Establishment of the  
*Delphic Oracle*. It came to be quickly in re-  
 pute with its nearest Neighbours; and in not  
 a great many Years, *Greece* was full of the  
 Fame of its Sanctity and Truth. Presents of  
 immense Value came pouring in, from *Italy*  
 on one hand, and from *Asia* on the other.

And

“Ὅμηρος Ὕμνος εἰς Ἀπόλλ. It is exactly *Strabo's* Description  
 of the Oracle, Φασὶ δ' εἶναι τὸ μαντεῖον, ἄντρον κοῖλον  
 καὶ βάθυσ, καὶ μάλα ἐνυπόμορον ἀναφέρειν αὐτὸν δ' ὅξ' αὐτῷ πνεῦμα  
 ἐνθεσιαστικόν.

And when these Treasures were touch'd, or Sect. 10.  
any Indignity was offer'd the Temple, the   
*Publick* was sure to espouse the *Quarrel*, and  
make a *Holy War* in its Defence. But the  
greatest honour it had, was to be the Place of  
Assembly of the AMPHICTYONS, or great  
Council of *Greece*. They were Deputies sent  
from the *Sovereign States*, to consult in com-  
mon the general Welfare of their Country,  
and determine Differences between the jarring  
Cities.

WHILE they were assembled, the *Pythian*  
Games were celebrated in honour of *Apollo*.  
The reason why I mention them, is to observe  
that it was long before *Horse-Races* and *Wrest-*  
*ling* came to be a part of the Entertainment.  
The *first* and *sole* Actors for many Years, were  
the ΚΙΘΑΡΩΔΟΙ or *Rhapsodists*; and their  
Trial of Skill was, who should sing the finest  
*Pæan* in presence of that august Assembly.  
This Custom was established before the *Am-*  
*phictyons* met at *Delphi*: And tho' there  
were no other Evidence of *Homer's* having  
been there, yet I cou'd never bring myself to  
believe, that the sweetest Singer in *Greece*  
would foolishly shun the Place where the *great-*  
*est Honours* were paid to his *Art*.

IT is plain he was *fond* of the Character;  
was sensible to Glory and publick Esteem;  
and as for his Affection to the *Subject*, the  
Praise of *Apollo*, besides the first and longest  
of



Sect. 10. of his *Hymns* dedicated to that *Theme*, there goes a *Second* under his Name, where he tells the God, “ That a sweet-spoken *Bard*, who  
 “ holds in his *Hand* an *harmonious Lyre*,  
 “ makes him always the *first*, and chuses him  
 “ as the *last Subject* of his Song \*.”

AND HERE, a new unbounded Prospect opens full upon us: *Homer* at DELPHI, conversing with the *Priests*, singing *Pæans* to *Apollo*, and celebrating the Meeting of the *Muses* and the *Graces*! What Advances might he not make in this great School of *Religion* and *Poetry*? The Oracle was the *standing Fountain* of their Knowledge: The *sacred Spring* that stood open for their Instruction in (what they thought) *Piety* and *Learning*. Thither they came from every neighbouring Coast, to learn the Fates of Kingdoms and Common-wealths, and consult the Success of their Projects in private Life. Let us think a little, *How it was possible* to draw such Dependence? How to maintain it, in the midst, not only of a *barbarous People*, such as the *Greeks* generally were at its Settlement; But when things were much changed, when they had acquired that Acuteness and Penetration, for which they were famous some hundreds of Years before the Oracle ceased. *Religious Reputation*, we know, is of a ticklish nature, hard

\* ——— Σέ δ' ΑΘΙΔΟΣ ἔχων φόρμιγγα λίγαιον  
 Ἡδυπέτης, πρῶτον τε καὶ ὕστατον αἰὲν αἰδεῖ.  
 Ὀμήρου Ἵμν. εἰς Ἀπολλων. Β.

hard to be supported in a learned inquisitive Sect. 10. Nation; and when once blasted, is irretrievable for ever. The *Difficulty* increases, when we consider how nicely the *Answers* would be sifted, and their Sense canvassed, with more curious Eyes and anxious Attention, than any thing in the world besides: And after all, it seems, “*They flocked to Delphi, and believed the Oracle.*”

As a sort of Apology for a thing incapable of Defence, we must suppose, that they firmly believed what many of them have left in Writing, “*That most of the Predictions were really accomplished.*” Others, they persuaded themselves, would still come to pass: For they reasoned, If *some* had, *Why not all?* In the next place, it usually appeared from the Answer, *That* the God was perfectly acquainted with the Country, Parentage, and Fortunes of his Suppliant. He commonly addressed him with an Appellation taken from the *Founder* of his Family, or from some illustrious *Place* or *Person* to whom he bore a relation. And indeed through all the Oracles that have reached us, *We* discover a wide Knowledge of the *Geography* and *Antiquities* of *Greece*; of their *Colonies*, ancient *Settlements*, and the various *Turns* in their Affairs. Nor is that Knowledge confined to *Greece*; but *Asia*, *Africk*, and the *Western* Parts, fall often under the Cognizance of *Apollo*.




Sect. 10. To account for this, without supposing a *Succession of knowing Men* in the Service of the Temple, and a Stock of Learning unknown to the rest of *Greece*, would prove a difficult Task: And the rather, that there could be no Fallacy devised to supply the want of it. For the Votaries, however prone to *believe*, and unwilling to *reason*, yet could never be deceived as to their *own Country* and *Parentage*. And in this respect the Oracle acted in *as fair* a manner as could be wished. It did not, like the *Sibyls*, utter Prophecies at random, upon strange hidden Subjects, without Rule or Choice: But allowed you plainly *to state your Question*, and then, in some connexion with it, emitted a Prophecy, or gave the Solution. There seems then to be a Necessity, either to admit the Knowledge of the Priests, or turn *Converts* to the Ancients, and believe in the Omniscience of *Apollo*, which, in this Age, I know no body in hazard of.

THE *truth* is, such a Settlement could neither have been projected nor executed at that time, by any other than a *wise People*, skilled in the Arts of Government both religious and civil, and not without some Experience in *naval* Affairs. Without this last, it was impossible to know the *State* of *Greece*; the different Nations that inhabited the several Coasts; their Cities, and Product of the  
Soil;

Soil ; the Revolutions in their *Republicks*, and Sect. 10  
Origins of their Families. But a People skil-  
led in Navigation had good Opportunities to  
know such things ; because, as was already  
observed, the greater part of *Greece* lay upon  
the Sea y. These Qualifications are hard to be  
found *together* ; and when found, they agree  
to no *Greek* Nation then in being, but to the  
CRETANS ; the very Men whom our Poet  
names as the *Founders* of the *Oracle*. Let us  
take a View of this ancient Island ; and, if  
possible, trace this *Oracular Science* to its Foun-  
tain.

IT APPEARS from History, That before the  
Days of *Minos*, *Crete* lay under the common  
Calamities of *Greece* : It was afflicted with In-  
cursions, Devastations, and frequent Removes  
of its old Inhabitants : But from his time, it  
became a regular flourishing State ; and by  
virtue of his Laws, with the assistance of its  
Situation, had the Happiness to *preserve its*  
*Liberty long after the Continent was enslaved*.  
From such a thorough and sudden Change in  
their Affairs, it is natural to infer, “ That the  
“ *Cretan Laws* were not invented by degrees,  
“ like the *Athenian* and *Roman*, or enacted  
“ piece-meal according to the Urgencies of  
“ the State ; but laid down *all at once* ; and  
“ resembling, in this respect, the *Spartan* or  
“ *Venetian* Constitution.” And when we con-  
sider




Sect. 10.  sider it in this Light, we must allow such a Plan of Government to be the Effect of *abstracted Knowledge*, and of a just View of *human Nature*, in its Passions and Relations to outward Objects. But this could hardly come from a *Barbarian*: It must be the Child of a Man who had either himself seen, or was soundly instructed in the *Arts of Policy*; who had known a legal civilized Life, and could provide against the Turns of Manners arising in populous Cities and rich Communities, either from inward Luxury or foreign Violence.

THAT this was done by *Minos* with a Depth of Wisdom peculiar to that great Law-giver, is unanimously testified by the Ancients: But one Witness may serve for all on this Subject; for we may safely take *Plato's* Word in what belongs to a *Legislature*. He says *two* things of the *Cretan Laws*: First, “*That it was with great Reason they were celebrated as the most excellent in Greece:*” And secondly, “*That they were the most ancient in that same Country.*” Let us keep them in view, while we consider at the same time some Particularities in the Life of the *Law-giver*.

HE is famous not only in this Capacity, but as a Founder of Cities, *Cnossus*, *Cydonia*, and *Phæstus* <sup>2</sup>; which are two Qualities that rarely

<sup>2</sup> Diodor. Sicul. Lib. v.

rarely meet in one Man. He appears to have Sect.10.  
 been equally just in executing his Laws, as he   
 was wise in contriving them. His two Brothers he made supreme Judges in the Kingdom. *Talus*, the younger, went a Circuit thrice a Year thro' the Island, to hear Causes and give Justice: The Laws by which he judged were engraved on Plates of Brass; and from the constant use he made of them, he got the Name of *ΧΑΛΚΟΥΣ*, or the *Brazen Talus*. *Rhadamanthus*, the elder, had the cognizance of Capital Crimes, and held his Tribunal in the *Metropolis* <sup>a</sup>. The *Prince* himself led his Armies, and commanded likewise his Fleets in Person; and he is said to be absolutely the *first* who was *Lord* of the *Ocean* <sup>b</sup>. From this Circumstance in his Life, and the Power of Life and Death committed to his Brother, they both seem to have had their Names <sup>c</sup>.

BUT the greatest Honour which this Prince attained to, and what makes most for our present purpose, is, that of all the ancient Heroes, *Minos* alone is celebrated as the *Companion of Jove*, with whom he used to con-

O 2

verse


<sup>a</sup> *Plato in Minoe & Epinomide.*

<sup>b</sup> *Hanc urbem, ante alios, qui tum florebat in Armis,  
 Fecerat infestam Populator REMIGE Minos.*

P. Virgil. CEIRIS.

<sup>c</sup> RHADAMANTHUS from *Rhadá* dominari, and *Munoth* Images, Umbræ, Phantasmata: Or *Maveth* or *Moth*, Mors, Mortes: As if it were the *Lord* of the *Shades*, or *Prince* of *Death*. MINOS from *Mi* or *Me*, Aquæ, and *Nön*, Filius, Princeps. From the old Root *Mi* or *Mai*, by a common Transposition, comes *Iam* the Sea.



Sect. 10. verse as with a Friend <sup>d</sup>. From him, it is said,  he had his Laws; and to account for this Familiarity, he was afterwards called his *Son*. Now if to these Accounts of this Founder of States, we add another Reflection; “That all  
 “the *Gods* were said to be born in *Crete*,  
 “that there *Jupiter* was nursed in a Cave,  
 “and the *Curetes*, or *Idæi Daëtyli*, danced  
 “about him, lest old *TIME* should devour  
 “him, as he had done all the *Gods* that  
 “had been worshipped before:” This, I say, will carry us a Step further in the Enquiry, and enable us to understand what *Ephorus* means, when he tells us, “That *Minos* was  
 “no *Cretan*, but came from beyond *Sea* to  
 “*Crete*, with these *Tutors* of *Jove* just now  
 “mentioned <sup>e</sup>.”

HERE a Light strikes upon us, that seems to make some amends for the Length of the Deduction. The Oracle of *Apollo* at *Delphi* was a Settlement of *Cretans*: In *Crete* *Jupiter*, and the other *Gods*, were born; that is, “the  
 “*Cretans* were the first *Europeans* who re-  
 “ceived a Form of Worship, and learned  
 “the Names and Natures of the *Gods*; and  
 “from them that Knowledge was propaga-  
 “ted among the *Western Nations*.” In this Sense, *Jupiter* and *Juno*, *Ceres* and *Neptune*,  
 with

<sup>d</sup> *Homer* calls him ΔΙΟΣ ΜΕΤΑΛΛΟΥ ΟΑΡΙΣΤΗΣ, which *Horace* translates——*Jovis Arcanis Minos admiffus*, Lib. i. Ode 28.

\* *Apud Diodor. Lib. v.*

with all their Train, were of CRETAN Ex-Sect.<sup>ic</sup> tract as to the Greeks. The Inhabitants of *Crete*, formerly *barbarous*, were instructed by *Minos*, who came with People already civilized and instructed in civil and manual *Arts*, the *Curetes*, *Idæi Dactyli*, and the *Telchines* from *Rhodes*: Which is to say in Substance, “ That  
 “ the Knowledge of the *Gods*, their Tem-  
 “ ples, Priests, and Oracles, with the ne-  
 “ cessary subservient Arts, were first brought  
 “ to *Crete*, by *Phrygians*, *Phenicians*, and  
 “ *Egyptians*.”

I CANNOT resolve to lead your Lordship thro' the Labyrinth of Mythology and History, in which a farther Investigation would intangle us: Tho' should we pursue it, and trace backward the *Delphic* Antiquities, first from *Crete*, then from *Phenicia* and *Rhodes*, and thence to *Egypt*, we have every where Vestiges that would direct us in the Track. Many of them have been pointed out already by a great Man<sup>f</sup>, tho' with another Design: But a Hand so masterly as his, seldom touches a Subject without spreading a Lustre over every thing that belongs to it.

CADMUS's Relation to *Egypt*, his Flight from *Phenicia*, and founding the *Beotian* THEBES, are things too notorious to be insisted on: Neither is it worth while, to mention many other

<sup>f</sup> Sir *Isaac Newton*, Chronol. Chap. I.



Sect. 10. Facts of the same nature, which are to be found in every Writer. But I incline to think, that the People last named, the *TELCHINES*, came immediately to *Greece* from that Motherland of Priests and Superstition.

THE Account *Diodorus* gives of them, is first, That they were *Children of the Sea*;— or, in plainer Terms, that they came from *beyond Sea* to *Greece* and the Islands; whose rude Inhabitants being able to give no other account of their Origin, imagined them (as the *Indians* did the *Spaniards*) to be the Offspring of the Element where they first appeared, and therefore called them the *Sons of the Ocean*: For the same reason, they had given that same Name to *Inachus* and his Wife before: They were, for any thing we know, the first *Egyptians* who came to *Peloponnesus*, and founded the ancient Kingdom of *Argos*. Some said, that *Inachus* was the God of the *River*, at whose Mouth he had entered the Country.

IT is easy to imagine how prone an ignorant gazing Race of Mortals would be to entertain *such Fancies*: And how great the Barbarity was that prevailed among them, is evident from the Story of *Phoroneus* the Son of *Inachus*, and his Successor in the new-formed Kingdom. He is said to have first taught the wild Inhabitants to quit the  
Caves

Caves g and Hollows of the Mountains in Sect. 10. which they lived h, to build themselves Houses, and make a sort of Town i. In his Days came the *Telchines*, the second *Egyptian* Colony, and attempted to make a Descent, and settle in the same Place; but being repulsed by *Phoroneus*, they sailed to *Rhodes*, and some of them passed over from thence to *Crete* k. In both Places they are called the *Inventers* of *Arts* of every kind; as well they might appear to a People so void of Contrivance, and destitute even of the Necessaries of Life l. They were the first of Mankind who reared *Temples*, and made *Images* and *Statues* of Gods. Some of the ancientest Statues in *Greece* bore the *Telchine*

O 4

Name,

ε ————— οὔτε πλινθυφῆεις  
 Δόμους προσείλας ἴσαν, ἔ ξυλουργίαν  
 ΚΑΤΩΡΥΧΕΣ δ' ἔναϊον, ὥς' ἀήσυροι  
 Μύρμηκες, ἄΝΤΡΩΝ ἐν μυχῶις ἀνηλίσις.  
 Ἦν δ' οὐδὲν αὐλοῖς οὔτε χίμαλ' οὐ τέκμαρ,  
 Ὅυ' ἀνδρὲς μῶδεος ἦρος, οὔτε καρπῖμα  
 Θέρους βέβαιον· ἀλλ' ἄΤΕΡ ΓΝΩΜΗΣ τὸ πᾶν  
 Ἐπεραον. Αἰχυλ. ΠΡΟΜΗΘΕΥΣ.

h Genus et indocile, et dispersum montibus altis.

Virgil. Æneid. Lib. viii.

i Pausanias Corinth. Lib. ii. ΦΟΡΩΝΕΑ ἐν τῇ ἡ τᾶν τῇ γε-  
 νέσθαι πρῶτον· ἸΝΑΧΟΝ δὲ ἐκ ἀνδρα, ἀλλὰ τὸν ΠΟΤΑ-  
 ΜΟΝ πατέρα τῆς ΦΟΡΩΝΕΙ.—Φορωνεύς δὲ ὁ Ἰάχης τὰς  
 ἀνθρώπους συνήγαγε πρῶτος ἐς κοινόν, σποράδην τῶς καὶ ἐφ' αὐ-  
 τῶν ἐκάσθη οἰκοῦντας· καὶ τὸ χῶριον ἐς ὃ πρῶτον ἡθροδίησαν  
 ἈΣΤΥ ὀνομάσθη ΦΟΡΩΝΙΚΟΝ.

k Eusebius. Numb. 229.

l Hanc varix Gentes, antiquo more Sacrorum  
 IDÆAM vocitant MATREM, Phrygiasque Catervas  
 Dant comites, quia primum ex illis finibus edunt  
 Per Terrarum Orbem, FRUGES cœpisse creari.

LUCRET.



Sect. 10. Name, and preserved the Memory of their  
 ~~~~~ Authors: Thus the *Lindians* called theirs, the  
Telchinian Apollo: The old *Camirus* had a
Telchinian Juno: and in *Iälyssus*, both *Juno*
 and the *Nymphs* were distinguished by the same
Epithet ^m.

Now it is generally agreed among the best
 Judges, that these are all *Egyptian Inventions*;
 and *the very things* for which that thoughtful
 People valued themselves above other Nations.
 The great *Disciple* of their Priests tells us ⁿ,
 “ That the *Names* of the twelve Gods were
 “ first settled by the *Egyptians*, and from them
 “ the *Greeks* had received them: That *They*
 “ were the People who had raised *Altars*, carved
 “ *Statues*, and bestowed *Temples* upon the
 “ Gods, and had first cut the Figure of a living
 “ Creature in Stone.” After this, it is almost
 needless to add; That the *Telchines* passed for
 great *Conjurers* and *Magicians*; able to do Won-
 ders with Charms and Drugs, whose Powers
 they knew, but were extremely *reserved* and
scrupulous in communicating their Discoveries.
 Yet these are Characteristicks not only of
 their being *Egyptians*, but of the *Race* or
Tribe of the Priests, the old Inventers of the
 ἹΕΡΑ ΓΡΑΜΜΑΤΑ (*the Holy Characters*) and
 other

^m Diodor. Sicul. Lib. v.

ⁿ Διωδέχετ' τε Θεῶν Ἑπωνυμίας ἔλεγον πρῶτους Ἀἰσχυρίης ρο-
 μίσαι, καὶ Ἕλληνας παρὰ σφέων παραλαβῆν. ΒΩΜΟΥΣ τε καὶ
 ΑΓΓΑΜΑΤΑ καὶ ΝΕΟΥΣ Θεοῖσι ἀπονέμειν σφέας ΠΡΩ-
 ΤΟΥΣ, καὶ ζῶα ἐν λίθοισι ἐγχεύειν.

Ἡρόδοτ. Ἑυτέρῃ. Βιβ. β.

other Methods of hiding their Knowledge from Sect. 10.
the Vulgar o.

SO FAR we are led by the laborious and learned *Diodorus*. From others we learn,
“ That the *Curetes*, the *Corybantes*, the *Tel-*
“ *chines*, and the *Idæi Dactyli*, were all of
“ one and the same Tribe, or with a very
“ little Variation : That they were all en-
“ thusiastick, much addicted to sacred Shows,
“ Bacchic Processions, and ecstatic Performan-
“ ces : That in consequence of this general
“ Character, they chose to appear as *Servants*
“ and *Ministers* of the Gods ; and amazed
“ Mankind with the noise of *Cymbals*, *Sis-*
“ *trums*, *Pipes*, and the Appearance of the
“ *armed Dance* P.” In a word, they were a
People come from a *Land of Priests*, and fond
of propagating their *native Arts* ; those Arts
by which they could raise the greatest Admira-
tion

ο τῆς θ' ἱερέας τῶν Αἰγυπτίων, καὶ Χαλδαίων καὶ Μάγας
σφίσι πρὸ διασέβουσι τῶν ἄλλων, ἡγεμονίας καὶ πρῆξι τυ-
χάνειν πρὸ τοῖς πρὸ ἡμῶν. Στράβ. Βιβ. α.

Strabo, Lib. x. It is admirably told by the Author:
τῆς αὐτῆς δὲ τοῖς ΚΟΥΡΕΣΙ τῆς ΚΟΡΥΒΑΝΤΑΣ καὶ
ΚΑΒΕΙΡΟΥΣ καὶ ἸΔΑΙΟΥΣ ΔΑΚΤΥΛΟΥΣ καὶ ΤΕΛ-
ΧΙΝΑΣ ἀποφαίνουσιν. Ὅτι δὲ συγγενεῖς ἀλλήλων, καὶ μικρὰς
ἡμῶν πρὸς ἀλλήλους διαφορὰς διατέλλουσιν. Ὡς δὲ πρὶν
εἰπεῖν, καὶ κατὰ τὸ πλέον, ἀπαίτας ἘΝΘΟΥΣΙΑΣΤΙΚΟΥΣ
πίας, καὶ ΒΑΚΧΙΚΟΥΣ, καὶ ἐνοπλίῳ κινήσει καὶ θορύβῳ καὶ
ψόφῳ, καὶ κυμβάλοι καὶ τυμπάνων καὶ ὄφων. Ἐν δ' αὐτῇ
καὶ βοῆς ἐκπλήθηοντες κατὰ τὰς ἱερουργίας, ἐν χήματι διακονῶντες.
Καὶ τὰ ἱερὰ τέχνην πρὸ κοινοποιεῖσθαι, ταῦτα τε καὶ τὴν Σαμο-
θεακῶν, καὶ τὰ ἐν Ἀθήνῃ καὶ ἄλλα πλεον, διὰ τὸ τῆς Περσ-
πίας λέγεσθαι τῆς αὐτῆς. Ἐστὶ μὲν οὖν ΘΕΟΛΟΓΙΚΟΣ
πᾶς ὁ ἱερεὺς ἱερεὺς τῆς Ἐπιστάσεως, καὶ ἐκ ἀλλότρου τῆς
ἐκ φιλοσύνης θεωρίας.

Sect. 10. tion in Mankind, and gain the most Reverence
 to themselves ⁹.

THAT they came from an *Eastern* Country is apparent from the *Order* of their Arrival, and the *Progress* of their Inventions thro' the western Parts of *Europe*. *Arts*, and *Wealth*, and political *Institutions* in Religion, for the greater part, go hand in hand, and can hardly be disunited by any human Precautions. They were inseparable Companions in the *Progression* of the *Grecian* Manners formerly mentioned; and their real Motions westward are accordingly to be gathered from those Passages of *Homer's* Writings, where he speaks of the Countries then famous for Wealth and Grandeur. The first is *Egypt*; whose chief City, *THEBES*, bears the Character of that Place in the World

—Ὅδῃ ΠΛΕΙΣΤΑ Δόμοις ἐνὶ ΚΤΗΜΑΤΑ κῆται¹,

“ where the Houses contained the GREATEST
 “ Wealth:” Next, the Coast of *Asia*, “ whose
 “ Inhabitants, says the Poet, the ΕΛΚΕΧΙΤΟ-
 “ ΝΕΣ ΙΑΟΝΕΣ, *Ionians in their flowing Robes*,
 “ are a delightful Sight to a Man who be-
 “ holds their fine Appearance, when they
 “ come to *Delos*, with their Wives and Chil-
 “ dren,

⁹ Tympana tenta tonant Palmis, & Cymbala circùm
 Concava; raucifonoque minantur Cornua cantû;
 Et Phrygio stimulat numero cava Tibia menteis;
 Telaque præportant, violenti Signa furoris,
 Ingratos Animos, atque impia pectora Volgi
 Conterrere Metu quæ possint, Numine Divæ.

LUCRET.

¹ Ὅδῃω. Δ.

“dren, ἡδ’ αὖτ’ ὧν ΚΤΗΜΑΤΑ ΠΟΛΛΑ^f and Sect. 10.

“the GREAT Wealth they possess:” And
lastly, the richest Man in Greece, not in Lands
or Cattle, but in Household Furniture, Plate,
and Apparel, is *Menelaus*, who

ΚΥΠΡΟΝ, ΦΟΙΝΙΚΗΝ ΤΕ, ΚΑΙ ΑΙΓΥΠΤΙΟΥΣ ΕΠΑΛΗΘΕΙΣ,
Had wander’d o’er PHENICIA, CYPRUS, EGYPT^t,


and from these Countries had brought home so
much Wealth, and so many Works of Art,
as to make his Palace shine with Gold, Am-
ber, Silver, and Ivory; and left him without
a Rival in Wealth among the *Greeks*.

EXACTLY agreeable to this, the *Islands*
said to be first civilized, and brought to live in
a regular manner, were *Cyprus*, *Rhodes*, and
Crete. Your Lordship, who knows their Si-
tuation, will easily perceive, that their Neigh-
bourhood to the *Continent* must have procured
them that Precedency; and for the same Rea-
son, that *Imbrus* and *Lemnos*, lying so near the
Chersonesus, became the grand Receptacles of
the *Samothracian* and *Bendidian* Mysteries.
Nine of the *Telchines* are said to have lived in
Rhodes; and some of them went from thence
with *Rhea*, to assist her to nurse *Jove* in *Crete*;
that is, “*In a Course or Flux of Years, they*
“*went from Rhodes, and instructed the Cre-*
“*tans in the Worship of Jupiter.*”

ONE

^f Ὁμήρ. ὕμν. εἰς ΑΠΟΛΛΩΝΑ. Α.

^t See Page 268.

Sect. 10.  ONE of the chief Parts of the Worship of the Ancients, was their *Oracles* ^u; and their believing in them was a good proof of their being truly convinced of their *divine Original*: It is not therefore to be supposed that the *Egyptian Strangers* would neglect a principal Branch of their Religion, or overlook so *gainful* an Institution in their new Plantation: But that there may be no use for Supposition, nor any doubt left of the *Oracular Talents* of this very Tribe, one of the *Telchines*, *LYCUS* by name, leaving their first Settlement, went to *Lycia* ^w, and founded the Oracle of the *Lycian Apollo*, upon the Banks of *Xanthus*. This Temple, the accurate *Strabo* calls *ΤΟ ΛΗΤΩΝ*, the Temple of *Latona*, which affords a new proof of its *Egyptian* Origin. The chief Oracle in *Egypt* was *Latona's* at *Butco*, the Mother of *Apollo*, (for the God was of a *soothsaying* Family;) and the *Telchine* who founded this, has probably called it after the honoured Habitation of the Goddess in his own Country.

DELPHI, I take to have been their next Settlement, after they had succeeded so happily in *Crete*, and established both their Rites and Laws among the Inhabitants: From it, in a lineal kind of Succession, sprung the *Oracles* of

^u Τοῖς ἀρχαίοις μᾶλλον ἢ ἐν πρῇ, καὶ ἡ ΜΑΝΤΙΚΗ κα-
τέχετο, καὶ τὰ ΧΡΗΣΙΜΑ νυνὶ δ' ὀλιγοῖα κατέχει πολλή.
Στράβ. Βιβ. 12.

^w See Page 93 of *OLEN* the *Lycian*.

of greatest fame over Greece. . Among the De-Sect.10.
scendants of *Machereus* (a *Delphic Priest*, fa-
mous for killing *Neoptolemus*) was *BRANCHUS*;
who quitted his paternal Seat, went to *Didymæ*
near *Miletus*, and there set up the Oracle of
Apollo, known by the Name of *Branchidæ*.
The Priests of this Temple affirmed in the
usual mythological strain, that *Apollo* was in
love with their *Founder*, and so bestowed upon
him the Gift of *Prophecy*.

A LITTLE before this, the *Clarian* Ora-
cle near *Colophon* was founded by *Mopsus*
the Son of the inspired *Manto*, and Grandson
of *Tiresias* the *Theban Prophet*. It stood in a
beautiful Grove, as did most of the Temples
that were consecrated to *Apollo* and *Diana*,
and was still in vogue in the days of *Germa-
nicus*, the Son of *Drusus*, and *Livia's* Grand-
child. There were many of them all along
the *Ionick Coast*, which seems to have been
anciently a *prophetic Soil*: It came afterwards
to be productive of *Poetry*, and turned at
last to *Rhetoric* and *Philosophy*. *Apollo* had
Oracles at *Zeleia*, *Priapus*, *Larissa*, *Thymbrus*,
Cilla, *Grynium*, and many other Places. The
multitude of them shews a particular Attach-
ment to his Worship; and the reason of it is
worthy of our notice, and belongs to our Sub-
ject.

THE little Island *Delos* is commonly as-
signed, by the *Greek Historians*, as the Birth-
place

Sect. 10. place of *Apollo* and *Diana*: But the *Asiaticks*
 ~~~~~ have likewise a Claim, and perhaps equally  
 ancient with the other. “ A little up from  
 “ the Sea-shore, not far from *Ephesus*, there  
 “ stands a stately Grove of all sorts of Wood,  
 “ but chiefly *Cypress*: They call it *Ortygia*,  
 “ and thro’ it runs the River *Cenchrius*, in  
 “ which they say the Goddess *Latona* bathed  
 “ herself after Child-bearing. For here it  
 “ was that her Delivery happened under the  
 “ Care of *Ortygia* the Nurse; and here they  
 “ shew the *Recess* or *Sanctuary* in which she  
 “ was brought to bed, and the *Olive Tree*  
 “ on which she first leaned, when her Pangs  
 “ had ceased. Above the Grove stands *Sol-*  
 “ *missus*, the Mount where the *Curetes* took  
 “ their Station, and with the Noise of their  
 “ Armour amazed the jealous *Juno*, until  
 “ *Latona* was brought to bed. Many *old*  
 “ *Temples* are to be seen around the Place,  
 “ and some new built: The first are adorned  
 “ with *ancient* Statues; such as a Statue of  
 “ *Latona* with a Sceptre in her hand, and  
 “ another of *Ortygia* with the *Twin-Gods* in  
 “ her Arms. A grand Assembly is yearly held  
 “ in honour of the *Birth*; the Youth from  
 “ the adjacent parts appear sumptuously ha-  
 “ bited, and keep the Feast with all possible  
 “ Magnificence; and the ancient *College* of  
 “ the *Curetes* make an Entertainment for  
 “ themselves, and perform some *mystick Sa-*  
 “ *crifices*,

“ *crifices*, I fuppofe after the manner of their Sect. 10.  
“ *Founders* x.”

HERE we have the fame *Rites*, and the fame *Teachers* of them, as we found in *Crete*, the Parent of the *Delphic Oracle*: And it could hardly fall out otherwife, fince the fame *Historian* who pointed out the Country of *Minos* y, hath alfo told us, “ That the CRE-  
“ TANS under *Sarpedon*, failed to this very  
“ Coaft, and founded the *old Miletus*: The  
“ new was hard by it; which afterwards fent  
“ forth Colonies all around it, and on both  
“ fides the *Hellefpont*, as far as the *Euxine*  
“ Sea.”

WE have the very fame Account from *Virgil*, who is admired and quoted by the later *Roman Writers*, not only as the fineft Poet, but the greateft and exacteft *Antiquarian* of his Country; which, they fay, He has fhew’d wherever the Structure of his Poem did not forbid it. He lets us know, That the ancient Inhabitants of the *Trojan Coaft* came from this *Parent-Island* under TEUCRUS, and, as all Colonies do, transferred the Names of their old Towns and Mountains into their new Settlements. *Miletus*, or *Milytus*, was a Town in *Crete*, and *Miletus* one in *Asia* founded by *Sarpedon*: *Ida* was a Mountain in *Crete*, and another of the fame Name overlooked *Troy*: The *Dorians*, *Curetes*, and *Pelaſgi* were *Cretans*,  
(fee

x *Strabo*, Lib. xiv.

y *Ephorus* apud *Strabon*. Lib. xiv.



Sect. 10. (see *Odyss.* XIX.) and the *Dorians*, *Curetes*, and *Pelasgi* were Inhabitants of the *Lesser Asia*; and also brought with them the whole Train of their processional Rites, and oracular Worship<sup>z</sup>.

WITH the *Cretans* came likewise these *Guardians of young Deities*, the *CURETES*<sup>a</sup>, to the maritime Places of *Ionia*, *Caria*, and *Lycia*, and made *Apollo* be born *here*, as they had made *Jove* be produced in *Crete*; or perhaps, as they or some of their Order had made *Apollo* himself owe his Birth to *Delos* before.

THAT the *Grecians* were themselves conscious of this Genealogy of their God, I gather from the Hymns ascribed to *Orpheus*; which, tho' not the Work of the great Law-giver, as they now stand, are yet the noblest and oldest *Remain* of the pure *Grecian Liturgy*. They are properly *Invocations* of the several Deities, and composed of the *Distinctions*, *Powers*, and *Attributes* peculiar to each: The *Tuscan Priests* very justly called these Pieces of Worship *Indigitamenta*.

- <sup>a</sup> CRETA Jovis magni medio jacet Insula Ponto,  
Mons *Idæus* ubi, & Gentis Cunabula nostræ.  
Centum Urbes habitant magnas, uberrima Regna  
Maximus unde Pater, (si ritè audita recordor)  
TEUCRUS, *Rhæteas* primum est advectus ad Oras;  
Optavitque locum Regno: Nondum *Ilium* & Arces  
*Pergamææ* steterant; habitabant Vallibus imis.  
Hinc Mater Cultrix CYBELE *Gorybantiaque Æra*  
*Idæumque Nemus*: hinc *fida silentia* Sacris.  
Et juncti Currum Dominæ iubiêre Leones.

*Æneid.* Lib. iii.

- <sup>a</sup> Et tandem antiquis CURETUM allabimur Oris.

*Virgil. Æneid.* iii.

*Indigitamenta.* In the *Address* to *Apollo*, a-Sect. 10. among the other Qualities, taken from his Nature, as representing the *Sun*; from his Mythology, as vanquishing *Python*; and from his Effects, as *Health* and *Harmony*, there is one taken from a local Relation: He calls him ΜΕΜΦΙΤΗΣ, or the *Mempbian Apollo*; an Appellation taken from *Memphis* the Metropolis of *Egypt*, at the time when these *Hymns* were composed <sup>b</sup>. It is remarkable as it stands among the other Epithets; and appearing among the *first* of them, seems to insinuate an early Affinity between the *Delphic* and *Egyptian* Prophecy. In these same *Hymns*, the *Curetes* are complimented with being

— *Th' immortal Race*

*Who first prescrib'd a Prayer to weak Mankind* <sup>c</sup>.

And in the *Address* to *Latona*, it is plain the Author knew the Pretensions of *Asia* to her Reception; but he has divided the Honour, and made her bear *Apollo* in *Delos*, and *Diana* in *Ortygia* <sup>d</sup>.

THERE

<sup>b</sup> The Hymn begins,

Ἑλθέ μάχαρ ΠΑΪΑΝ, ππνοκλόνε, φοῖβε, λυκαρεῦ,  
ΜΕΜΦΙΤ', ἀγλαόπμε, ἰήϊε, ὀλβιοδῶτω, &c.

<sup>c</sup> Ἀθάνατι ΚΟΥΡΗΤΕΣ, ἀρήϊα τεύχε' ἔχοντες,  
ὔμεις καὶ τελετὴν ΠΡΩΤΟΙ μερόπαιιν ἔειπατε.

<sup>d</sup> Γενναμένη φοῖβον τε καὶ Ἀρτεμιν ἰαχέμεσθαι,  
τὴν μὲν ἐν ὈΡΤΥΓΙῃ, τὸν δὲ κρηναῖῃ ἐνὶ ΔΗΛῳ.



§. 10. THERE is another Connexion still remains: To comprehend it in all its Strength and Beauty, requires an Eye like your Lordship's, accustomed to view the various Models of States, and trace the Genius and Result of different Schemes of Government. I can only pretend to point out the Substance of it, which stands thus.

IT is agreed among the Ancients, That the *Plan* of the *Spartan* Constitution was taken from the Laws of *Crete*. *Lycurgus*, they say, made some stay in the Island, and conversed with the *Cretan* THALES, a Law-giver and Poet, who informed him, "How  
 " *Minos* and *Rhadamanthus* had framed their  
 " Laws, and published them among the In-  
 " habitants as coming from *Jove*." From thence he went to *Delphi*, and consulted the Oracle concerning the *Plan* he had received; and it being approved of, he returned to *Lacedemon*, and settled it likewise as the Dictates, not of *Jupiter*, but of the *Delphian God*. It was still in vigour when *Herodotus* lived; who having had occasion to observe the *Spartan* and *Egyptian* Customs, with more Attention and Understanding, than falls to the share of most Travellers, hath left us a Draught of the *Resemblance* he found in many Particulars, both of their Religion and Government. I will not enter into a *Detail* of them,

them, but take notice of an obvious Question; Sect. 10.

“How great the Resemblance must have  
“been between the Originals (the *Egyptian*  
“and *Cretan*) since so much of it was pre-  
“served in the Copy at second hand, the *La-*  
“*cedemonian* Constitution?”

OF ALL the Institutions of *Crete*, I shall mention but one, to shew the diffusive Influence of the *Egyptian* Customs. *Musick* and *Poetry* in *Egypt* were circumscribed by *Law*, as I observed before; and we learn from the Sketch of the *Cretan* Common-wealth left by *Strabo*, “That their Children were taught  
“*Letters*, and the *Songs* appointed by *Law*,  
“and a certain Species of *Musick*, exclusive  
“of all others f.” In imitation of this, the *Lacedemonian* Youth sung the Hymns of *Terpander*; and to give them the more Authority, the *Helotes* or Slaves were forbid to sing them under severe Penalties. Thus these three States, *Egypt*, *Crete*, and *Lacedemon* agreed in the strange Design of setting Boundaries to the two wildest things in Life, the Sallies of *Musick* and Raptures of *Poetry*. But this, we are told g, was the most ancient *Philosophy* in *Greece*; and their first *Sophists*, taught by the *Egyptians*, run their Science in this politick


P 2

Strain.

f Παιδας δὲ ἱερέματά τε μανθάνειν, καὶ τὰς ἐν ᾧ ΝΟΜΟΝ  
Ω ΔΑΣ, καὶ πᾶσι Εἶδη τῆς Μουσικῆς. B16. 1.

g ΦΙΛΟΣΟΦΙΑ ἐστὶ παλαιότατη τε καὶ πλεῖστη ἡ Ἑλλήνων  
ἐν ΚΡΗΤῃ τε καὶ ΛΑΚΕΔΑΙΜΟΝΙ καὶ σοφισαὶ πλεί-  
στοι τῆς ἐκεί ἐστίν. Πλατων. Πρωτάγγρα.



Sect. 10. Strain. They chose, like their Masters, to  begin at the Source ; and thought it the greatest Wisdom to fashion and regulate the human Passions, by adjusting the *Springs* that set them a going.

AND now we are got upon an *Ascent*, whence we can see to the end of the Disquisition. It now appears *what these* PÆANS *were*, which the *Cretans* were wont to sing:—No other than the *publick Hymns* authorized by *Law*, and appointed to be learned by their noble Youth. It appears in what manner the *Oracle* was erected, and what kind of *Learning* was probably there:—It must have been a *Tradition* of the *Cretan* and *Egyptian Mythology*, involved in Metaphor, and heightened by Enthusiasm. Nor was it solely confined to *religious* matters: All sorts of Subjects came through the hands of *Apollo* ; and the Philosopher so often quoted, when he forms a Scheme for improving his Countrymen in Wisdom, and assisting them to make advances in real Knowledge, lays a part of the Stress upon their *Instruction* from the *Oracle* <sup>h</sup>.

THITHER our Poet seems to have gone by Sea from *Cbios*. For in relating the Voyage of the *Cretan* Vessel that carried the Founders of the Temple of *Delphi*, almost round the

<sup>h</sup> Παιδείας τε καὶ ἐκ ΔΕΛΦΩΝ Μαρτυρίας χρωμένους.

Πλάτων. Εἰρημ.

the *Peloponnesus*, he has described the *Coast* Sect. 10. so minutely as to name *eighteen Promontories* and *Coast-Towns*, which they saw one after another: He mentions the distant *Islands*, and *Tops* of Mountains, they descried at such and such Parts of their Navigation; and has not forgot so much as the *Changes* of the *Wind* necessary in so indirect a Course. This seems to be too exact and particular to be received by *Relation* from another; but looks like the effect of *personal Observation*, and the exact Memory our Poet retained of a Voyage made by himself. There let us leave him with his *priestly Instructors*, to consider what use he made of this Stock of Knowledge, and *How such Materials are to be managed?*

SO DELICATE is the Nature of *Mythology*, that it requires not a stronger Head, or more elevated Fancy, to produce it at first, than it does a nice Hand to apply it in a Poem, and interweave it with the Persons and Machines concerned in the Action. Of the two sorts already mentioned, the *last* is apt to get the upper-hand in the Narration, and confound its own Offspring, the *artificial Mythology*. This produces Inconsistencies sometimes in Facts, or renders the Meaning of the Allegory impenetrable: But the worst part of its Influence, when misapplied, is upon *Manners*; where it destroys the Distinctions of Charac-



Sect. 10. ters, and often blends Extremes that are incompatible in *Nature*.

THERE are Circumstances in many of *Homer's* Stories, which have little Connexion with the Transaction where they are employed: "Some of his Fables, says *Eustathius*, were "invented by himself for his present purpose; "others of them are *purely allegorical*: And "he has many besides, that were composed "at first by the *Ancients*, and are inserted "in their proper places in his Poetry, tho' "their Allegory does not always respect the "*Trojan Affairs*, but points at what was intended by its *first Inventers*."

To shew the Truth and Extent of these Observations throughout *Homer's* Writings, would be, upon the matter, to write a regular Treatise of *Mythology*. It has been done in part by the learned *Proclus* in his Notes upon *Hesiod*, and upon *Plato's Timæus*; where the Objections raised against our Poet's Representations of the Gods are answered, sometimes with more *Deference* than Judgment. But there are some other Parts of his Management with respect to his *Divinities*; their ranging themselves on different *Sides*; and his *Chiefs* being protected by *opposite* Powers, which it will be worth while to examine. They are Beauties in Poetry for the most part but little observed, and give great pleasure, when we

enter

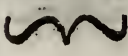
enter into their Meaning, and perceive the Justness of their Application. Sect. 11.

HOMER's GODS are finely distributed between the two Armies, the *Greeks* and *Barbarians*: The *Greeks*, naturally wise and brave, and so formed by the *Temperature* of their *Climate*, have *Pallas* and *Juno* of their Party. The *Trojans* have *Mars*, or the impetuous *Sally* of War, *Venus* or *Effeminacy*, and *Apollo*, a mixed kind of Divinity; the God of *Heat*, *ecstatick Musick*, and *poetick Passion*. *Jupiter*, or the *Universal Nature*, and particularly the Influences of the *Celestial Region*, favours sometimes the one and sometimes the other, but generally the *Greeks*. *Neptune* is entirely *Grecian*, as they were Lords of the *Sea*. *Mercury* and *Diana* have little to do in the War, but are mentioned by the *Poet*, the one from the *Egyptian Tradition* as *Latona's Opposite*, and the *Conduëter* of departed Souls; and the other, as a *Power*, no Friend to the *Ladies*, whom she kills at pleasure. These are what we may call the *active Gods*, and this is their general Arrangement. As for *Saturn* or *Time*, *Ceres* or the *Earth*, *Pluto* or *Hell*, they are a kind of *stable Deities* that support the *whole* of things, but have but little particular Influence upon any single Action.

IF WE descend to their several Parts, and look nearer still into the *Poet's Conduct*, we shall find every God in his becoming Employ-



Sect. 10. ment, and acting consistently with the Power  
 he represents. *Phæbus* or the Sun, the God of Heat and Health, in his Wrath sends a Plague. *Achilles*, from a Sensation of the Corruption of the *Air* now unwholesome, or in the Poet's Stile, being warned by *Juno*, calls an Assembly: Provoked by *Agamemnon*, *Pallas*, or *Reflexion*, reasons with him, and quiets him. His Armour is made by *Vulcan*, the God of Fire; and his vast Nimbleness and Humidity makes him properly the Son of a *Sea-Goddeſs*. The wise and patient *Ulyſſes* is favoured by *Minerva*; as *Ajax*, rash, lumpish, and strong, is at constant variance with the Goddeſs of Wisdom: and it is very remarkable, that *Homer* never changes this *tutelar Numen* to the Prince of *Ithaca*, nor represents his subtil *Hero* under any other Tuition than the blue-ey'd Maid's. It might have embellished his Narration, and given play to his Fancy; but he has preferred the *Truth* of the Character, and stuck close to his Allegory. The frequent Shipwrecks, and bad Fortune of the Hero at *Sea*, is, in poetical Language, that *He was hated by NEPTUNE*, in the same manner as the Man who committed any Outrage when *drunk*, was under the displeasure of *Bacchus*. The other Chiefs mentioned in the *Iliad* are frequently assisted or protected by some *Divine Person*, according to the Nature of the Occasion, the Character of their Nation, or their personal Qualities.

LET us now quit our Bard for a little, Sect. 10. and observe what Figure this Subject makes  in other hands:—The celebrated *Roman Poet*, writing for the Honour of his Country, has been forced to *shift Sides*, and make the *Trojans*, if not the *conquering Party*, at least worthy to conquer, and only subdued by Fraud and Stratagem. This, with the received *Tradition* concerning the Birth of his *Hero*, has led him into some *Improprieties* about his Gods, which he has not failed to cover with his usual Judgment. For example, that the chief Divinity who guides the *holy, wise, and brave Eneas*, should be VENUS, is something unlucky. She well might tutor *Paris*, and favour all the *Trojans* who had their Seraglio's even then: But it required great Discretion to make her act in the *Eneid* with any Propriety. And after all, however we may be charmed with the Delicacy of her Appearance, and the Pomp of the Description, I don't know but she is introduced as a *mere Person*, divine indeed, and of great Power; but without any regard to her *Character* and *Inclinations*. It was hard to make her appear in a *virtuous Cause*, or direct the Enterprizes of the pious Hero, in any other Capacity than his *traditional Parent*; except she had condescended to accompany him when he went a hunting, and conducted him into the Cave with *Dido*.



Sect. 10. SUCH is the *impatient* Temper of Mythology; and so powerful a thing is *Truth*, that it will not stoop to any other than a *genuine* Representation, nor bear to be disfigured tho' in *Masque*. Perhaps *Homer's* drawing immediately from the *Fountains*, or having a hand himself in modelling these *divine Phantoms*, was the Cause of his having been so happy and natural in their *Distribution*. Their *Use*, if we may believe the Ancients, was not confined to *Poetry*; nor to raising those high Sensations and magnificent Images of the Universe and of its Parts, for which we admire them: But thro' the channel of *Religion* they reached *Life*, had an influence upon *Morals*, and impressed the Vulgar with that dread of future Punishments, which keeps them in their Duty.

A PERSON of great Wit, and greater Learning, who has laboured exceedingly to prove, "That Mankind for the most part acts not "from *Principle*," hath at the same time essayed to weaken this Influence <sup>i</sup>, and attributes any Good their Religion and its Rites could do, to their filling up that *Time* which must have been otherwise ill employed by a polite and voluptuous People: Yet he allows, that an Apprehension of Punishment from the *Magistrate* restrains from Evil; and why an Apprehension of Vengeance from the *Gods*, if supposed equally certain, should not have the same Effect,

<sup>i</sup> Continuation de *Pensées diverses* par M. Bayle, tom. ii. §. 119.

I cannot understand: The former is insuffi- Sect. 10.  
cient, in many instances, to prevent Fraud or  
Violence, and so no doubt is the latter. And  
these Instances, when collected and set to-  
gether, make a glaring Appearance; but conclude  
no more against the Efficacy of Religion, than  
against the Necessity of Laws and of Penalties  
to enforce them.

THAT the Commonalty of Greece and  
Rome believed a State of future Rewards and  
Punishments; and that *this Belief* kept them  
in their duty, is affirmed, as I said, by the  
wisest of the Ancients. It is needless to tell  
your Lordship, that TIMÆUS LOCURUS was  
of the number: The Character he bears of  
*Plato's Master* is sufficient to justify his Claim.  
The little Treatise of his, which 'tis thought  
his illustrious Scholar purchased at an immense  
Price, is no less than a *System of the World* <sup>k</sup>.  
His Expressions are simple, but his Doctrines  
are drawn from deep Observation, and explain-  
ed in the Harmony and Proportions of the *Py-  
thagorick Philosophy*. He begins with *Crea-  
tion*, which he attributes to a good Principle,  
whom he calls, "The invisible God, the  
"Prince and Parent of all things." Then  
he

<sup>k</sup> Τιμαίω πρὸ Λοκρῶν περὶ ΨΥΧΑΣ ΚΟΣΜΩ καὶ ΦΥ-  
ΣΕΩΣ.

Upon this Treatise, these Verses of *Timon* the Satyrist are  
preserved:

Πολλῶν δ' ἀργυρίων ὀλίγον ἠλλάξατο βίβλου  
ἔνθεν ἀφορμήθεις ΤΙΜΑΙΟΓΡΑΦΕΙΝ ἐπ' αἶματι.



Sect. 10. he goes thro' its *Parts*; the Nature of the *Elements*, the Course of the *Planets*, and Periods of the *World*, and concludes with *Man*, and the Doctrine of *Morals*, in these remarkable Words: "The Mind, says he, that is  
 "exercised in such Contemplations, and attains to a *Contentedness* with the State of  
 "Humanity, and to a *just use* of the appointed Measure of Life, is undoubtedly happy:  
 "And whosoever receives this Attainment as his Lot from Heaven, is led by *Truth* to  
 "Felicity. But if any Disposition happens to be perverse and unruly; then *Chastisement* ought to be applied; both that which  
 "is appointed by the *Laws*, and also what can be drawn from those *Traditions* which  
 "introduce numberless Terrors from *Heaven*, and Tortures in *Hell*; threatening endless  
 "Punishments that await the wretched Ghost below, with all the Torments which the  
 "IONICK POET has laudably, and from *ancient Tradition*, represented the Souls of  
 "wicked Men to endure *hereafter*. For as sometimes, when wholesome Remedies will  
 "not prevail, we procure Health by administering a sickening Potion; so we curb the  
 "Stubborn and Disobedient by *false Relations*, when the *true* have no Effect. Of necessity therefore THE FOREIGN TORMENTS must be inculcated<sup>1</sup>. —And it  
 "must

<sup>1</sup> Δέποιον τὸ ἀναγκάσιον καὶ ΤΙΜΟΡΙΑΙ ΞΕΝΑΙ.

“ must be told, that *Nemesis*, the distributive Sect. 10.  
 “ and avenging *Power*, hath appointed all  
 “ these things to happen in the *second Pe-*  
 “ *riod*, and to be executed by fierce infernal  
 “ *Genii*, who witnessed the Conduct and the  
 “ Crimes of Men. To them the all-govern-  
 “ ing God hath committed the Administra-  
 “ tion of the World, which consists of Gods  
 “ and Men, and of the other Animals he  
 “ himself hath formed, after the perfect Mo-  
 “ del of the *eternal and intellectual Idea* <sup>m</sup>.”

IT APPEARS then that Mythology, and  
*Homer's* Mythology in particular, was thought  
 to be a Cure for a wrong-turn'd Mind, and  
 a Restraint from Immorality and Vice: And  
 if it was so in *Greece*, it was much more so  
 in *Italy*, where *Timæus* was born, and where  
 long after his days, not only *private Super-*  
*stition* prevailed, but the most important Steps  
 of the State were over-ruled by the *Aruspices*  
 and *Augurs*; and their Consuls and Pretors  
 bowed before a Presage taken from the Entrails  
 of *Beasts*, the Flight of *Birds*, and Signs from  
*Heaven*.

BUT *Timæus's* Disciple seems to have car-  
 ried things a little further: He lived in *Athens*  
 at a time when the Laws had given a Sanction  
 to *Mythology*; with which, like a good Citi-  
 zen,

<sup>m</sup> Οἷς ὁ πάντων Ἀρχὸν Θεὸς ἐπέτρεψε διοίκησιν Κόσμου, συμ-  
 πηληνεμένῳ ἐκ θεῶν τε καὶ ἀνθρώπων, ᾧ τε ἄλλων ζώων ὅσα  
 δεδημιούργηται ποτ' Εἰκόνα τὴν ἀείσαν Εἶδεο Σ Αἰῶ-  
 ΝΙΩ καὶ ΝΟΗΤΩ. Τιμαίῳ Λοκρ. περὶ Ψυχ. Κρίσιμ.



Sect. 10. zen, he so far complies, as to disapprove of a narrow Scrutiny into its *Sense* and *Origin*. He thinks it best to *accept* of the literal Meaning, and would have curious inquisitive People rather turn their *Searches* another way.

THERE was a beautiful Spot of Ground a little without the Walls of *Athens*, upon the Banks of *Ilissus*, where it was believed that *Boreas* had run off with the Nymph *Orithya*, while she was sporting with one of her Companions upon the Brink of the River. Thither came *Socrates* with a young Gentleman of the Town, in quest of an agreeable Retirement. They were to read a paradoxical Discourse of *Lysias*, the greatest Orator then in *Athens*, proving, “ That *Favours* in Love should rather  
 “ be granted to those who never felt the Pas-  
 “ sion, than to the real Lover.” And having talked a little of the Beauty of the Place, how proper it was *for Girls to sport in*, and mentioned some other Circumstances of the Story, the Youth very naturally turns to his smiling Companion, and says, “ But be sincere with  
 “ me, *Socrates*; Do you really believe this *Le-*  
 “ *gend* to be true <sup>n</sup>?—Why, says the Philo-  
 “ sopher, tho’ I did not, (as they say your  
 “ *learned* People do) I should not be far in  
 “ the wrong; and then I would go *allegorize*,  
 “ and say, that the real Wind had come in

“ a

\* Ἄλλ’ ἐπὶ μοι πρὸς Διὸς, ὃ ΣΟΚΡΑΤΗΣ, καὶ σὺ ὅτε  
 τὸ ΜΥΘΟΛΟΓΗΜΑ πύθη ἀληθὲς εἶναι.

ΠΛΑΤ. Φαιδρος.

“ a Gust, and blown the Nymph off the Sect. 10.  
 “ Steep, and so was reported to have carried ~~~~~  
 “ her away, while she and *Pharmacia* were  
 “ intent upon their play. *But* for my own  
 “ share, my Boy, I look indeed upon these  
 “ moral Meanings as very pretty and curious;  
 “ but think they belong to a profound la-  
 “ borious Genius, and are the Work of not a  
 “ very happy Man. My reason is, (and I  
 “ have no other for it) That after one has  
 “ got thro’ this Allegory, he must next under-  
 “ take the Race of the *Hippocentaurs*; and  
 “ when he hath adjusted them, then the  
 “ *Chimæra* comes upon him: Next follows a  
 “ Train of *Gorgons* and *Pegasus’s*, and other  
 “ unweildy Monsters, inexplicable both for  
 “ their Number and Absurdity. *These*, should  
 “ one go about to explain without *believing*  
 “ them, and attempt to give, according to  
 “ their Texture and Likeness, but a *homely*  
 “ *Solution* of their Meaning, it would be an  
 “ Undertaking of great Pains and Leisure.  
 “ *But I*, my Friend, can find no Leisure for  
 “ such Enquiries; and the reason of it is,  
 “ That I cannot as yet, in obedience to the  
 “ God of *DELPHI*, UNDERSTAND MY-  
 “ SELF. Now it appears ridiculous to me,  
 “ to be searching into *other* Matters while I  
 “ am ignorant of *this*. Wherefore bidding  
 “ these Subjects *adieu*; and being persuaded  
 “ of the Truth of the Opinion settled con-  
 “ cerning



Sect. 10. “ cerning them by Law, (as I just now told  
 “ you) I fix my Attention upon *myself*; and  
 “ consider, not the *Gorgon* or the *Centaur*,  
 “ but *what kind of a Monster I am*; whether  
 “ more double and slippery than *Proteus*, and  
 “ more fiery than *Typhon*: Or perhaps, a *tamer*,  
 “ *milder* Animal, designed by Nature for a  
 “ *divine Lot*, and a *peaceful Destiny*.”

*Gravelot inv.**1<sup>st</sup> Gucht Scul.*



Gravelot inv.

P. Fourdrinier Scul.

## SECT. XI.

THERE are few things in the *ancient* Sect. II.  
*Poetry* more moving than the Story of *Orpheus* and *Eurydice*. It hath acquired new Beauties by falling into the hands of the tender and passionate *Virgil*; and is told by him in so melting a strain, that some of the Touches he hath given it can hardly be read *without Tears*. When we are wrought up to such a Temper, it naturally leads us to compassionate the

Q



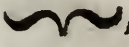
Sect. II. the hard Fate of the unhappy Lovers; and we begin to feel some Indignation at the cap-  
 titious Condition, upon which he was to pos-  
 sess his Beauty, or lose her for ever: *Not to*  
*look at his loved Eurydice.* Arbitrary and ca-  
 pricious! Unbefitting the just Brother of *Jove*,  
 and unlike the Bounties of a *divine, unenvious*  
*Nature*<sup>a</sup>: Unless indeed there be something  
 else understood than appears; some *Truth* in  
 Life or Morals that lies latent under this Cir-  
 cumstance of the *Tale*.

THE great and unhappy Lord *Verulam*,  
 who was sensible of the Incongruity, has given  
 an Explication of the Fable<sup>b</sup>; but seems not  
 to have hit upon the real Meaning. What  
 he says is entertaining and beautiful: for he  
 was a Spirit of that high Order that *go ingeni-*  
*ously wrong*, and who cannot *err* without *in-*  
*structing*. But I incline to think that the *Mo-*  
*ral* of the Fiction is rather to be learned at an  
 ordinary *Musick-Meeting*, or an unmeaning  
*Opera*, than where his Lordship directs us, in  
 the Recesses of an abstruse Philosophy.

ORPHEUS's Mistress was *Musick*. The  
 Powers of it are enchanting. It lulls the Rea-  
 son, and raises the Fancy in so agreeable a  
 manner, that *we forget ourselves* while it lasts:  
 The

<sup>a</sup> Ἀφρονόμοι ὈΥΡΑΝΙΑΔΑΙ, καὶ ἐν ἀλλήλοις τελέθεσιν.  
 Ὅου φρονέει ΜΗΝΗ πολὺ κρείσσουσιν ἩΛΙΟΥ ἀνταῖς.  
 Ὅου ΧΘΩΝ Ὀυρανίοις ὑψώμασι νέρδεν ἑοῦσα,  
 Ὅου ΠΟΤΑΜΟΙ ΠΕΛΑΓΕΣΣΙΝ ἄετι δ' ὁμόνοισιν ἔχουσιν.

<sup>b</sup> F. Bacon, *De Sapientiâ Veterum.* § 11.

The Mind turns dissolute and gay; and hugs Sect. II.  
 itself in all the deluding Prospects and fond   
 Wishes of a *golden Dream*. Whilst every Ac-  
 cent is warbled over by a charming Voice, a  
 silly Song appears sound *Morality*; and the very  
 Words of the *Opera* pass for Sense, in presence  
 of their *Accompagnamento*. But no sooner does  
 the *Musick* cease, than the Charm is undone,  
 and the Fancies disappear. The first *sober Look*  
 we take of it breaks the Spell; and we are hur-  
 ried back, with some Regret, to the common  
 dull Road of Life, when the florid Illusion is  
 vanished.

IN THIS gloomy Temper, *My Lord*, should  
 I be at present, had it been my Happiness to  
 make one of the *inspired Train*: How unwill-  
 ingly would a true Son of the *Muses* part with  
 his Fictions and Enthusiasm? The mysterious  
*Egypt*! The prophetick *Isis*! The oracular *Tel-  
 chines*; these nursing Fathers of the *Grecian Di-  
 vinities*! To bid farewell to these with their  
 divine Pupils, and travel back with *Homer*,  
 to Countries of a cooler Turn, would be a me-  
 lancholy Prospect to a *Poet*.

BUT as things are at this time, I find it  
 possible to be very chearful under the thoughts  
 of an Exchange: *Variety* they say is sweet; and  
 there is a kind of pleasure in getting rid of the  
*lymphatick enthusiastical Tribe*, and taking Jour-  
 ney with our Poet, to a Land of Freedom and  
 Ingenuity: A Land of *Arts* of a different Stamp;



Sect. II. not so precise and uniform as the *priestly* Prescriptions; but blooming in the native *Grace* and *Vigour* which is the Gift of Liberty and unlimited Commerce. Nor will the Change, I am persuaded, be disagreeable to *your Lordship*, since it leads to a People and Nation whose Memory you are in Gratitude bound to honour.

THE *PHENICIAN* Name is so famous in early Antiquity, that the bare mention of it is sufficient to point out the Source of your Obligations. It presents us with the Authors and Improvers of *Building*, and the nobler kinds of *Architecture*; with the first Workers in *Iron*, *Wood*, and *Stone*: It makes us think of a Country, the *Parent* of *Mechanicks*, *Navigation*, and *Astronomy*; the Inventers of *Glass*, and Rivals of *Egypt* for the Invention of *Letters* and *Arithmetick*: In short, it reminds us of the Origin of the *noble* and *useful Arts* which employ many of your Lordship's Hours, and enable you to judge for your Country, in a Capacity not very common among the *Great*.

THIS Happiness of *Phenicia* in the inventive Genius of its Inhabitants, and its Situation between *Judæa* and the Sea, have made me often wonder at the Observation of an ancient Historian. He is treating of the Rise of Arts; and what every Nation had found out for the common Benefit of Mankind; and concludes his Account with this Remark, *Soli*  
*omnium*

*omnium Judæi nihil in medium contulere. The* Sect. II. *Jews alone of all the rest have contributed nothing for the publick Good.* ~~~~~

I HAVE frequently endeavoured to find a reason for this Dissimilitude between two neighbour Nations: Sometimes I have thought, that the Knowledge of *human Arts* cultivated in *Phenicia*, was perhaps incompatible with that *Sacred Science*, for which the other People are so justly regarded: “ Being the only  
“ *Canton* of the Earth whose Inhabitants were  
“ surprizingly illuminated, beyond the rest of  
“ the human Race c.” At other times I have imagined, that our Author was *mistaken* in his Remark; and he must have been so in the grossest manner, according to the Doctrine of the *Rabbi’s*. One of the wisest of them<sup>d</sup>, makes no scruple to assert, “ *That* the sublime and  
“ profound Parts of all kinds of Knowledge,  
“ were to be found among the *Jews*; and  
“ that not only the Principles of *all the Scien-*  
“ *ces*, but likewise the Conclusions which the  
“ *Greek Philosophers, Pythagoras, Plato, and*  
“ such others, had drawn from them, were  
Q 3 “ transmitted

<sup>c</sup> On est surpris de voir les Habitans d’un petit Canton de la Terre, plus eclaires que le reste du Genre humain.

M. Leibnitz Preface à la *Theodicée*.

<sup>d</sup> En nuestra ley se comprehende todo lo subtil y profundo de las sciencias; lo que no es asy en las otras. And afterwards: Los fundamentos y conclusiones de todas las sciencias, fueron trasladados de Nosotros, à los Chaldeos primero, despues à los Persas y Medos, y despues à los Griegos.

R. Ycuda. Cuzary, *Discurs.* 2<sup>do</sup>.



Sect. II. “transmitted to them from the *Jewish Sages*,  
 “thro’ the hands, first of the *Chaldeans*, and  
 “then of the *Medes and Persians*.” Which  
 of these may have been the Case; or whe-  
 ther the Necessity of *Invention* in *naval Affairs*  
 may not have produced some difference be-  
 tween the bordering Nations, your Lordship’s  
 Acquaintance with the *Nature* of those Arts,  
 and the *History* of *Men*, will best enable you  
 to decide. But our present Business is only  
 with the *Phenicians*.

THEY were a very ancient Nation; so ac-  
 cient, that tho’ they are among the first Coun-  
 tries who make any Figure in History, and that  
*Letters* were early in use among them, yet  
 their *Origin* is quite uncertain; and in this re-  
 spect they are upon a level with their Neigh-  
 bours the *Egyptians*, or the ancient *Athenians*,  
 who both called themselves ΑΥΤΟΧΘΟΝΑΣ<sup>e</sup>,  
 and the *first of Men*<sup>f</sup>. Some of the old Writers  
 said, that they came from about the *Arabian*  
*Gulph*, and settled upon the *Mediterranean*  
*Coast*: And others affirmed quite the contrary:  
 “That some Merchants of *Sidon* had gone  
 “from thence, and first set on foot a Traffick  
 “in the *Red-Sea* g.” However this may have  
 been,

<sup>e</sup> Sprung from the Earth where they lived.

<sup>f</sup> Φασὶ ποίουν Ἀϊγύπτιοι καὶ τὴν ἐξ ἀρχῆς τῶν ὅλων γένεσιν, ΠΡΩ-  
 ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ γένεσθαι καὶ τὴν Αἰγύπτου.

Διοδωρ. Σικελ. Βιβλ. α.

<sup>g</sup> Οἱ μὲν γὰρ καὶ τὰς φοίνικας καὶ τὰς Σιδονίους τὰς καθ’ ἡμᾶς,  
 ἀποίκους ἐστὶν τῶν ἐν τῷ Ὠκεανῷ φασί, περσιθέντες καὶ διὰ τὴν  
 φοινικέαν ἐκάλειντο, ὅτι καὶ ἡ θάλασσα ΕΡΥΘΡΑ. Οἱ δὲ  
 ΕΚΕΙΝΟΥΣ ΤΟΥΤΩΝ.

Στραβ. Βιβλ. α.

been, we cannot doubt of their retaining much Sect. II. of the Manners of the *Eastern Nations*: Their Language was a Branch of the *Aramean*, and their *Policy* both civil and religious; their *Temples*, *Records*, and Order of *Priests*, exempted from *Taxes*, are very like the Institutions that prevailed over the East <sup>h</sup>.

BUT what distinguished them from all the rest, was their early Application to *Maritime* Affairs, and the noble use they made of their Success. They were invited to turn their Thoughts this way by the Commodiousness of their Situation; and pursued it with such skilful indefatigable Patience, that they were the first Inventers, and continued the sole Masters, of the *western Trade*, from the first *Hercules* to the time of *Alexander*, for many hundreds of Years. By this means, their Accessions of Wealth and People were so great, that they grew uneasy at home, and therefore spread themselves abroad in great Colonies, and filled *Spain* and *Africk* with Cities, little inferior in Power and Splendour to their own <sup>i</sup>.

Q 4


THEY

<sup>h</sup> Τὲς τε ἱερεῖς καὶ βασίλευσάου παρεπλησίως τοῖς καὶ Ἀἰσχύλον  
ΑΤΕΛΕΙΣ, καὶ πάσης ΛΕΙΤΟΥΡΓΙΑΣ ἀπολελυμένοι,  
ὡς βαβυλώνιοι καὶ ἄπ' ΧΑΛΔΑΙΟΥΣ. Διοδωρ. Βιβλ. α.

<sup>i</sup> Barcinone (*Barcelona*), Malaca (*Malaga*), Carteia, (*Cartagena*), with several others in Spain. In Africk, *Tunis*, *Tripoli*, *Leptis*, *Utica*, and the Rival of Rome, *Carthage*: *Thebes* also in *Beotia*. But their great early Settlement was in *GADES* (*Cadix*) the little Island that lies in the Mouth of the Streights, and commanded all the western Trade of the World. This we can gather even from the divine Prophet, who calls the People of *Cadix*, “the Inhabitants of the Isle whom the Merchants of Sidon that pass over the Sea have replenished.”

ISAIAH Chap. XXIII. § 2.



Sect. II.  THEY WERE busied about these Settlements for some time *after the Trojan War*<sup>k</sup>: That is, “ While the *Phenicians* were in a  
 “ State of high Prosperity, populous and  
 “ powerful, acquainted with foreign Coun-  
 “ tries and useful Arts, *then it was*, by a  
 “ strange Constancy of good Fortune, that  
 “ HOMER had Opportunities to know and  
 “ converse with them.”

I MUST acknowledge that such a Combination of *lucky Incidents* in the Life of any *one* Man, looks something suspicious; and when I review the Concourse of them; his *Climate* and *Country*, his *Religion* and *Language*, the publick and private *Manners* of his Age, and his own *Profession* and *Travels*, it serves but to increase the Wonder. But we must consider, that a thing's being *rare*, does not presently conclude it to be false or imaginary; else the most beautiful *Theories* in Learning, and the highest *Pitches* of Happiness in Life, must be given up as absurd and impossible. Our Business therefore, is to *tread cautiously*, as we have done hitherto, and to take as little upon *Supposition*, as the distance of Time and Nature of the Subjects will permit.

THAT


<sup>k</sup> Θρουλλῆται καὶ ἡ ΦΟΙΝΙΚΩΝ ναυσιλία· οἱ καὶ τὰ ἔξω  
 τ' Ἑρακλείων σπηλῶν ἐπῆλθον, καὶ πόλεις ἐκτίσαν καὶ κῆρ, καὶ  
 περὶ τὰ μέσα τῆς λιβύης περαλίας, ΜΙΚΡΟΝ ΤΩΝ ΤΡΟΙ-  
 ΚΩΝ ΥΣΤΕΡΟΝ. ΣΤΡΑΒ. ΒΙΒΛ. α.

THAT *Homer* had the Opportunities mentioned, and that he did not neglect to improve them, will best appear by considering *what he has really learned from the Phenicians*: This will be a certain Proof of his conversing with them, at the same time that it will set the Happiness of this Circumstance of his Life in a true Light: And if they are Lessons of Importance, it will increase at every Step, as we shall find this or the other *Allegory* or *Tale*, taken from the *Relations* of that ingenious People.

AND FIRST, it may not be amiss to observe in general, That many of the *Egyptian* Doctrines and Customs passed thro' *Phenicia* into *Greece*: The *Refugées* from *Egypt* commonly took this Country in their way, and afterwards proceeded to the *Islands*, or settled upon some part of the *Grecian Coast*: Some of them made a considerable Stay in *Phenicia* before they travelled further West, and therefore carried along with them into their new Settlements, both the *Phenician Arts*, and the *Egyptian Learning*.

THUS *CADMUS*, when he had staid long in *Phenicia*, went to *Lemnos*, *Imbrus*, and *Samothrace*, and is said to have carried thither the Worship and Rites of the *Phenician CABEIRI* or *Great Gods*, and taught the Inhabitants their Initiation and Mysteries, for which they were afterwards so famous: tho'



SECT. II. tho' I rather think the *Telchines*, or the *Idæi*  *Dactyli* were there before him: For why should he not rather have established his favourite Worship in *Thebes*, where he finally settled?

HIS Son-in-law *Aristeas* reigned in *Cea*; his Grandson *Bacchus* in *Naxos*. *Phalanthus*, another *Phenician*, took up his Habitation in *Rhodes*, and the celebrated *Anceis* ruled in *Samos*. He was one of the *Argonauts*, and the only Astronomer among them. His Mother gave her Name to the Island *Astypalea*; and the greater part of the CYCLADES received Names from the *Phenicians*, which were derived from those Accidents and Appearances that occur to a *sea-faring mercantile People*. Their several Origins have been nicely investigated by the laborious *Bochart*; and they appear to have been given in the same way as the *Spaniards* and *Portuguese*, when they discovered the *Indies*, called their Countries and Rivers, *Tierra de Fuego*, *Tierra de Brea*, *Terra dos Papos*: *Rio grande*——*De la Plata*——*De las Concas*; and such others.

BUT besides this early Intercourse between the *Greeks* and *Phenicians*, and principally the *Islanders*<sup>1</sup>, (among whom *Homer* lived,) there

<sup>1</sup> There are several Proofs of this Commerce in *Holy-Writ*, where *Tyre* and *Sidon*, the chief Towns in *Phenicia*, are commonly joined with the ISLES. Thus “*all the Kings of Tyrus and all*”  
“*the*”

there was another piece of good Fortune Sect. II. attended him. In order to converse with the *Egyptian* Priests, there was a necessity of making a Voyage to *Egypt*: But there was no need of travelling into *Phenicia*, to meet with a *Phenician Captain*, or the Governour of a Colony: They themselves went over all, carrying their Knowledge and Experience along with them. Their manner was, to go out early in the Spring upon a *Trading Voyage*; some to the *Bosphorus* and *Euxine*, some to the *Egean* and *Adriatick*; others passed the *Streights*, and steered to the *Gum Coast* on one hand, and as far as *Britain* on the other; and when they had searched thro' all for Merchandise, they returned loaded home late in the Year.

TO THIS intelligent and wide-spread Nation, I am apt to think our Poet stands indebted for *his foreign Geography*. — This is an uncommon way of speaking; but it will be

“ the Kings of Zidon, are joined with the Kings of the Isles which  
“ are beyond the Sea\*.” And more particularly by another Prophet, Tyre is called “ the City situate at the Entry of the Sea,  
“ which is a Merchant of the People for many ISLES†: The Men  
“ of Dedan were her Merchants; MANY ISLES were the Merchandise of her Hand‡.” And at her Fall, “ the ISLES were  
“ to tremble; the Princes of the Sea to come down from their  
“ Thrones, and lay away their Robes ||; The ISLES were to shake  
“ in the Day of her Fall, and the ISLES that are in the Sea to be  
“ troubled at her Departure ||†. These ISLES were no other than Cyprus, Rhodes, Crete, and the Islands of the Archipelago, where HOMER lived.

\* JEREMIAH XXV. § 22.

† Ibid. §. 15.

||† Ibid. § 18.

† EZEKIEL XXvii. § 3.

|| XXvi. § 15.



Sect. II. be easily understood when we reflect, That  
 ~~~~~ *Homer* was more capable of giving than receiving Instruction in the *Geography* of *Greece*, the *Lesser Asia*, and perhaps the *Egyptian Coast*: But what further Knowledge appears in his Writings of the other Tracts of Land in *Europe*, *Asia*, and *Africa*, That, I judge, he has received by Information from the *Phenicians*.

MY REASONS for this Opinion are these: By staying in *Greece*, and making short Voyages among the *Islands*, or even down to *Egypt*, he could never learn that the *Earth* was begirt on all sides with the *Ocean*, as he often says it is: But the *Phenicians*, who had made long Voyages upon the *Red* and *Mediterranean Seas*, who had passed thro' the *Streight* of *Gibraltar*, and sailed the Coast on either hand before *Homer's* days, and were actually making such Voyages annually during his Life, *They* might tell him, that where-ever they came, they found the general Barrier was the *Ocean* ^m.

FROM the same *Sea-faring* People, he must have heard what Countries were the *Boundaries* and *Ends* ⁿ, as he calls them, of the habitable Globe. Some of these he plainly names by their *proper* Appellations; others he points out by such *Marks* and Peculiarities, as demonstrate that he was not ignorant of their Situation.

To

^m They named it so from *this* very Circumstance. See Page 100. in the Notes.

ⁿ ΠΕΙΡΑΤΑ ΓΑΙΗΣ.

^o Ως. Δ.

To the *South*, he directly mentions *Africk*, Sect.II. *Ethiopia*, and what we take for *Arabia*°, as the uttermost Parts of the World: To the *North*, he describes the Life of the *Hyperbo-reans*, just as we know the *Scythians* and *Tartars* lived, People that inhabit the *Northern* Continent: To the *East*, and *West*, he names no Country, but says frequently, *That the Sun rises from P, and sets in the Ocean*^a; which can have no other Meaning, than that the *Asiatick* Continent on the *East*, and the *European* on the *West*, are bounded by the *Watery Element*. This is the only Sense the Expression will bear; and any other put upon it, makes it a plain Absurdity.

IT IS the more remarkable, as it comes from a Man who lived between two great undiscovered Lands. *Ionia* had the vast Continent of *ASIA* lying due East from it; a very small part of which was known to *Homer* himself, or to the *Greeks* long after his Time. There is no mention made of *Babylon* or *Ecbatana* in all his Writings, which *He*, who celebrates the *Wealth* of *Thebes*, and *Arts* of *Sidon*, could never have omitted to do, had he known any thing of the *Assyrian* OR

° ΕΡΕΜΒΟΥΣ.

P 'Ηέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀέρεαίς,
'Εξ ἀγαλαρρείταιο βαθυῖρός τε ὈΚΕΑΝΟΙΟ.

Ὀδυσ. Τ.

a 'Εν δ' ἔπειτ' ὈΚΕΑΝΩ, λαμπρὸν φάος 'Ηελίοιο,
'Ελκον νύκτα μέλαιναν.

'Ιλιάδ. Θ.

Sect. II. or *Median Empire* ^r. Nay so late as the
 ~~~~~ Reign of *Darius*, the *Lacedemonians* did not  
 know the distance of *Susa* or *Babylon* from  
 the *Sea* <sup>f</sup>: So that I believe *Homer* was ac-  
 quainted with little more of the *Inland Coun-*  
*try*, than what was under *Priam's* Dominion,  
 or inhabited by his *Allies*.

ON THE other hand, to the *West* of *Greece*,  
 lay *ITALY*, a greater Country, as they ima-  
 gined, than their own <sup>t</sup>, and then undiscovered  
 by the *Greeks*: Behind it, were the wide and  
 unknown Tracts of *Gaul*, *Germany*, and *Spain*,  
 which were impervious at that time, and had  
 all the Appearance of an *ΗΠΕΙΡΟΣ*, or *endless*  
*Continent*. Now, for a Person living betwixt  
 the two, and knowing little of either (in com-  
 parison of the whole) save the nearest Coasts;  
 for such a Person to say, “ That the Sun  
 “ rises and sets in the *Ocean*, That the *Ends*  
 “ of the Earth are upon the *Ocean*, and  
 “ That the *Ethiopians*, the *last* of Men,  
 “ dwell upon the *Ocean*,” plainly shews an  
 Acquaintance with a *Trading Nation*, who  
 could only discover the Limits of the *ha-*  
*bitable* World, and relate them to a *cu-*  
*rious*

<sup>r</sup> Ὅμῳ γ' ἔν ᾧτε πὴν τῷ ΣΥΡΩΝ, ἔτε πὴν ΜΗΔΩΝ  
 ἀρχὴν εἶδεν. Οὐδὲ γὰρ αὖ ΘΗΒΑΣ Αἰγυπτίας ὀνομάζων,  
 καὶ τ' ἐκεί, καὶ τ' ἐν ΦΟΙΝΙΚῃ πλέτον, τ' ἐν ΒΑΒΥΛΩΝΙ,  
 καὶ ΝΙΝΩ, καὶ ΕΚΒΑΤΑΝΟΙΣ παρσιώποσι.

Στραβ. Βιβλ. ιε.

<sup>f</sup> Εἰρετο ὁ Κλεομένης (βασιλεὺς τῆς Λακεδαιμονίας) τ' Ἀει-  
 γαγόρη, Ὅχοστων ἡμερέων ἀπὸ ΘΑΛΑΣΣΗΣ τ' Ἰώνων ὁδὸς  
 εἰν παρὰ ΒΑΣΙΛΗΑ;

Ἡεροδ. Τερψιχ.

<sup>t</sup> MAGNA GRÆCIA.

*rious inquisitive Man* at his Return. And in-Sect. II. deed thro' all *Homer's Works*, the Mention of *Coasts*, and *Silence* concerning the *Inland Countries* (excepting those of *Egypt* and *Greece*) seems to bespeak that kind of Knowledge which a Man may learn from the Relations of a People addicted to *Navigation*, who visit all *maritime* Places, but never go far into the Country, from their *Ship*.

AS FOR the Inner-Sea (the *Mediterranean*) he describes the *Coast quite around it*; but with this difference, that he speaks of the *North-East End* of it <sup>u</sup>, so particularly and minutely, as to convince his Reader, that he had visited it *in Person*. He names all the *Towns* and *Rivers*; he describes their *Situations* and their *Soils*: One Country is *rocky* and *mountainous*; another *fertile* and *plain*: One is *dry* and *sandy*; another *moist* and full of *Verdure*: This is productive of *Sheep*; that abounds with *Horses*; a third swarms with *Pidgeons*; and a fourth is blessed with *beautiful Women*. And these Accounts of the several Places, and their Qualities, are all confirmed by the succeeding *Geographers*.

BUT when the Poet comes to mention the Countries and Nations lying round the *West End* of the *Mediterranean*, he talks of them as a Man who had heard of these  
Places

<sup>u</sup> Omnis Græciæ fabulofitas, sicut et literarum claritas, ex hoc primum *Sinu* effulfit: Quapropter in eo paululum commorabimur.  
Plin. Lib. iv. § 1.



Sect. II. Places from *Travellers*; I mean, such People as are willing to tell *Wonders* of the distant Regions they have seen, and take pleasure in amazing People with Stories of *Giants* and *Monsters*, *Witches* and *Wilds*, or of any thing beyond the common Run of Life, either for *Good* or *Ill*. And yet, these very Stories, *strange* as they are, and disguised with all the Ornaments of Fiction, bear still about them some *Marks of Truth*: The Ground-work of the Wonder is commonly something *real*; and shews the Justness of our Philologist's Observation, "That to frame a *new* Wonder, without  
 "any previous Foundation from Truth, is  
 "not in the manner of *Homer* w."

THUS when we consider his Accounts of the *northern* Nations, "Who live, says he, upon *Mares-milk*, indigent, haughty, and "the justest of Men x," the Description appears at first somewhat foolish: But upon a nearer view, we discover the *Truth* of it, and see the Beauty that results from such *Variety of Character* in a Poem. — We find there were really such People; *Such the Romans*

w See the Notes, Page 124 P.

x — Πάλιν τρέπεν ὅσῃ φαεινῷ  
 Νόσφεν ἐφ' ἵπποπόλων ΘΡΗΚΩΝ, καθορώμεν Θ' αἶαν  
 ΜΥΣΩΝ Τ' ἀγχεμάχων, καὶ ἀγασσῶν ἵππομολγῶν,  
 Γλακτοράων, αἰσίων τε, δικαιοτάων ἀνθρώπων.

*Iliad*. N.

Romans found them, when they extended their Conquests to the North; and we ourselves find the same Customs and Manner of Life prevailing among some of the *Tartar-Tribes* at this day. Sect. II. ~~~~~

THE POLISH Historians tell, That after the Death of *Stephen*, one of the bravest of their Kings, there came Ambassadors to *Poland*, from the CHAM of *Tartary*, who was a Candidate for the Crown y. They had Instructions to represent to the *Dyet*, “ That  
 “ the *Cham* was a Prince of great Power,  
 “ and could raise three hundred thousand  
 “ *Horse*, which, if they chose him King,  
 “ he would either imploy in the Defence  
 “ of *Poland*, or to conquer the neighbour-  
 “ ing Nations, and enlarge its Dominion.  
 “ That as to his personal Qualities, he was  
 “ temperate and sober, caring for no Delicacy  
 “ in his eating, and satisfying his *Hunger*  
 “ with *Horse-flesh* only. That being inform-  
 “ ed there were Differences among them a-  
 “ bout *Religion*, he gave them Assurances that  
 “ their *Pope* should be his *Pope*, and their  
 “ *Luther* should be his *Luther*, just as they  
 “ pleased to determine.” We can trace  
 this same kind of *Scythian* or *Tartar Life*,  
 always among their *Horses*, unsettled in their  
 Lands, and free from Avarice, thro’ the various  
 Periods

y Anno 1586.



SECT. II. Periods of History <sup>z</sup>, from *Homer* and *Hesiod*,  
 down to our times.

BUT it is worth while to rank the several Countries round the *Mediterranean*, and consider how *Homer* has mentioned them separately. The last part of our Enquiry gave us a View of his *mythological* Science, and of his Capacity to instruct in another channel; *abstracted Relations* and general *Resemblances* were to be applied to Life and Manners: But here, a part of his *Veracity* must appear, and *that* Knowledge of *Persons* and *Places*, which was said to be necessary to an *Epic Poet*. It must indeed be allowed to appear in its own Dress, and to put on some Ornaments for our Entertainment; but will never be admitted without a *natural Foundation*.

IT

<sup>z</sup> ΓΛΑΚΤΟΦΑΓΩΝ εἰς αἶαν, ἈΠΗΝΑΙΣ οἰκί' ἐχόν-  
 των. Ἡσίοδ.

Πρῶτον μὲν ἐνθ' ἐνδ' ἡλίεω πρὸς ἀναβολὰς  
 Στρέψασα σ' αὐτῶν, σ' εἰχ' ἀνθρώπους ἴνας  
 ΣΚΥΘΑΣ δ' ἀφίξῃ ΝΟΜΑΔΑΣ, οἱ πλεκτὰς σέβας  
 Πεδάροισι καίεσ', ἐπ' εὐκύκλοις ὄχοις,  
 Ἐκκετόλοις ἰόξοισιν Ἰξνητημένοισι.

Ἀιχουλ. ΠΡΟΜΗΘΕΥΣ.

Ἐν τοῖς ΣΚΥΘΑΙΣ οὐδεμίαν χρεῖαν ΟΙΚΙΑΣ ἐστίν. Οὐδ'  
 ἂν περσιμύσειε Σκύθης ἀνὴρ οἰκίαν αὐτοῦ τὴν καλλίστην εἶναι, μᾶλλον  
 ἢ περ ΣΙΣΥΡΑΝ ΔΕΡΜΑΤΙΝΗΝ.

Ἀιχιν. Διαλογ. β. ἘΡΥΞΙΑΣ.

Campestres melius *Scythæ*

(Quorum plaustra vagas rite trahunt domos)

Vivunt, et rigidi *Getae*;

Immetata quibus jugera, liberas

Fruges et *Cererem* ferunt;

Nec cultura placet longior annuâ.

Horat. Carm. Lib. iii. Ode xxiv.

IT has been observed already, that Greece Sect. II. and Egypt, (including the Asiatic Coast) are his proper Province; and a very wide one they were. He speaks of them with the Familiarity and Exactness of a Man, who had lived in the one, and visited the other. But he bestows an *Epithet* upon the latter, which surprized me at first reading: He calls it ΠΙΚΡΗΝ ΑΙΓΥΠΤΟΝ, *the bitter Egypt*.

IT is hard to conceive in what Sense this Term was applicable to a Country he had formerly described as wealthy and powerful, and the fruitfulest Soil in the known World. It was nothing strange to hear him call it ΕΥΠΡΕΙΤΗΝ ΑΙΓΥΠΤΟΝ, *the well-watered Egypt*, and the rich Egyptian Fields, ΠΕΡΙΚΑΛΛΕΑΣ ΑΓΡΟΥΣ *most beautiful Lands*. It was rather a new Proof, and not a weak one, of his having visited that Country in Person. But upon a little Reflexion, *this too* appears to be extremely just: It shows that the Poet, accustomed to the general Ease and Liberty of Greece, has been *struck* with the Strictness and Severity of the Egyptian Regulations.

A POOR Man could not wander up and down *idle* in Egypt, as he might do in Homer's Country: For a People once *disciplined*, and under a Subordination of Command, are bound down to their Tasks; there's no shifting nor delay; their Master's Will must be punctually fulfilled, and ways are taken to make



Sect. II. Men toil, in order to support the Luxury of a few: The greater part *must* do so, for their own Livelihood; and when they themselves, and their Work, become the *Property* of others, more coercive Methods are applied.

EGYPT was the Country where they had a peculiar Law, obliging every Man to give an Account of himself once a Year, to the Magistrate: He was to tell, "Where he lived?"

"How he was supported? And what he contributed to the Publick-weal?" This Law cou'd be executed with greater ease, as the *Lower Egypt*, where the Strength of their Government lay, was but a narrow Country, which made it no difficult matter to keep a strict Eye over the Subject; and being full of rich populous Cities, every Inch of Ground in it became precious, and the People who possessed and cultivated it were of consequence perfectly known. The Policy of the Towns in *Holland* are no ill Image of these ancient Regulations; nor a weak Instance of the Influence of *Situation* and *Government*; since it produces some Likeness between such different Characters, as an *Egyptian* and a *Hollander*.

HOMER's Expression, it is true, hath a particular respect to a state of *Servitude*; and indeed we know from the best Authority, that the *Egyptians* were terrible *Masters*: Their rigid Policy, and immense publick Works, *Palaces, Temples, Canals, Lakes, Pyramids*, all things

things of incredible Labour and stupendous Sect.II. Magnificence, might have some hand in these Severities; and at the same time make them so fond of their *Slaves*, that Signs from Heaven, and what they themselves took to be the *Finger of God*, could hardly prevail with them to set a whole Nation of them at liberty. But it is certain, that over all the World there are great Hardships and intense Miseries in the *wealthiest* Cities: and it was finely judged of our Poet, to distinguish this rich Country by a *Sentiment* which expresses an Effect of their Constitution, that hits not the Eye of every Spectator.

TO THE *North* and *North-east* of Greece, HOMER mentions the *Thracians*, *Cimmerians*, and hints at *Colchos* and the *Euxine*. These People he might know *three* several ways: Either from the Relations of *Jason* and his Companions in the *Argonautick* Expedition; or from the *Phenicians*, who were constantly passing and repassing in the *Propontis*, and sailing thro' the Islands; and most certainly, from the *Inroads* that some of the *Cimmerian* Tribes had made upon *the Lesser Asia* (his own Country) not long before he was born.

IN those *Climates*, the *Winter-days* are shorter, and Sky more cloudy, than in *Egypt* and *Greece*: From whence he has taken occasion to feign a *strange Nation*, covered with per-

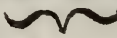


SECT. II. petual Darkneſs, and never viſited by the Beams  
 of the Sun. Their Seats he has not certainly  
 aſſigned; but leaves them among the *Out  
 o' the World Wonders* which *Ulyſſes* ſaw in his  
 Peregrinations. *Bochart* has ſhewn their Name  
 to be plainly *Phenician*<sup>a</sup>, and the Origin of  
 it to be the ſame *dark* Appearance that gave  
 riſe to the *Fable*.

BUT as the *Phenician* Trade lay chiefly  
 up the *Mediterranean*, it is to be *Weſtward*  
 that *Homer's* Obligations to them lie thickeſt,  
 and the greateſt Preſumptions of his borrow-  
 ing from them his Accounts of thoſe Coun-  
 tries. Many of his Wonders are to be found  
 in *Greece*; but his ſtrangeſt Tales, his ΔΕΙΝΑ  
 ΠΕΛΩΡΑ, *horrible Portents*, as he calls them,  
 are in foreign Parts. And firſt, *ITALY*  
 furniſhed him with abundance of Monſters:  
 The *Adriatic* Coaſt, that lies oppoſite to *Epi-  
 rus*, and the *Gulph* of *Tarentum*, were too  
 well known, and too much frequented by his  
 Countrymen, to produce many Miracles: But  
 the *Weſt-side*, whither the *Greeks* had then  
 ſent no Colonies, was only viſited by the *Phe-  
 nicians*; and accordingly there are many ſu-  
 pernatural things told of its *Promontories*, and  
 of the *Iſlands* that lie along that hollow Coaſt.

IN THE Entry of the *Sicilian Streights*  
 (the *Faro* of *Meffina*) ſtood two diſmal Rocks,  
 the

<sup>a</sup> *Cimrir nigreſcere*; *Cimrir Tenebrarum atror*; *Cimrire jom  
 Atrores diei.* Canaan, Lib. i. § 33.

the Destruction both of Ships and Sailors. At Sect. II. the foot of the one there was a darksome  Cavern, the Abode of the *Man-eating* Monster *Scylla*, and opposite to it was the devouring *Charybdis*. There is but a narrow Passage between them; and if you do not sail thro' it, you have no choice, but pass you must between *other two*, the dreadful *Planctæ*: They were *clashing Rocks*, that caught and shattered the unwary Ship, and, left the broken Planks, and mangled Bodies to be tossed by the Waves, and *Blasts of pernicious Fire*.

AFTER you have passed them, the *Sirenuſæ* appear, or *Rocks* inhabited by the enchanting *Syrens*, who first allured the passing Mariner with their Voice, and, when he approached, destroyed him. Further up the Coast were the *Lestrygons*; *Cannibals* likewise, who slaughtered and fed upon the unhappy Wretches that were shipwreck'd on their Shore; and beyond their Country was the supposed Boundary of *Ulyſſes's* earthly Navigation, the Habitation of a powerful Sorceress, the infamous *Circé*. She dwelt in a *Peninsula* <sup>b</sup>. “Where, says *Homer*, “was the *Abode* of the *Morning*, and *Out-goings* of her Parent *the Sun*.”

ALL *these* were in *Italy*, or hard upon the Shore; and how wild and fabulous soever they may appear, there are few of them, but upon enquiry, we find to have some natural

<sup>b</sup> 'ΑΙΑΙΑ ΝΗΣΟΣ, A Land-Island.



SECT. II. Foundation. Their *Names* and *Qualities* plainly shew their *Phenician* Extract; and that they were propagated by that industrious People, from the Adventures they met with in the *way of their Trade*.

THE *Phenicians*, upon their first resorting hither, and attempting to land, found the *Natives* of the Country extremely inhuman and barbarous; and therefore reported in general, that all the Coast, up and down, was full of *Monsters*. The Passage in the Mouth of the *Faro* is but narrow; and as there is often a great Sea rolling in it, it is probable they have sometimes smarted for venturing through. On the one hand is a dangerous *Vortex*; and on the other stands *Scylla's Rock*, a threatening Precipice, exactly such as *Homer* describes it, *tow'ring, steep, and its Top in the Clouds* c. It is joined to the Land by a *flat Isthmus*, upon which, it would seem, the inhospitable Barbarians used to pass, and lurking among the *Cliffs*, set upon and murdered the Sea-faring People, who had taken shelter under it, to shun the *Whirl-pool* on the other side. For this reason *SCYLLA*, or *Destruction* d, a Monster with many Heads and Hands, lived at the foot of it;


c 'Οι δὲ δ'ὼ Σκόπελοι, ὁ μὲν 'Ουρανὸν εὐρὺν ἰχάνει

'Οὐρανὸν κορυφαῖ' νεφέλη δὲ μὴ ἀμφιβάλλει

Κυανέν.

'Οδυσ. M.

d SCOLL; Exitium, Infortunium lethale.

it ; and opposite to it was CHARYBDIS, or Sect.II.  
the *Chasm of Perdition* <sup>e</sup>. 

THE *PLANCTÆ* have been hitherto look'd upon as utterly fabulous. “ Two wandering Rocks that dashed together, and “ Hurricanes of Fire blowing in the Ocean,” seem to have existed no where but in the Brain of the Poet : And yet, *My Lord*, one of them is apparently true, the other really so, and sometimes both.

I TAKE the Foundation of the Fiction to have been some of the *Islands* that lie in the Sea, between *Sicily* and the *Circean Promontory*. It would be tedious to enumerate them all, and perhaps too minute and dogmatical, to fix upon the *two* describ'd in the *Odyssey* ; it is sufficient to know, that all this Coast, and the Islands that lie along it, abound with *burning Mountains*, and are subject to frequent *Eruptions* of Fire. The most remarkable of them lie in a knot together, to the *North* of *Sicily*, and are known by the Name of the *Liparean Islands*. They were anciently *seven* in number, but now you may count upwards of a *dozen*, some of them having been split by Earthquakes, and other new ones cast up by the Heavings of the subterraneous Fires, which undermine that dangerous Shore. These, are no more than bare desert Rocks, called by

\* *CHOR-OB DAN* ; Foramen perditionis.

Bochart. *Canaan*. Lib. i. § 28.



Sect. II. by the *Italians*, *Parte rotte*, “Parts broken off  
 ~~~~~ “by the Shocks of an Earthquake.”

Now the Course of a Ship from the *Circeian* PROMONTORY to *Ithaca*, lies directly either thro’ the *Faro*, between *Sicily* and *Reggium*; or if you will not hazard that Passage, there is a necessity to sail thro’ the *Lipareans*, and so round the *Island*^f. After you have passed the two nearest of these Islands, if you cast an Eye back upon them, you will find, that they appear to be running together, and in a little time, that they are become *one*, since you left them. The reason of it is, the *Current*, which sets in between them, and does not allow you to keep a straight Course, after you have made good your Passage: Whereas if you vary but a very little from it, you lose the *Line* that directs your Eye thro’ the Void, and take them up under *one*. Hence the Foundation of the Fable, that they were *floating Rocks*, which run together as a Ship passed, to catch and crush her. The same Appearance will ensue in the Case of any two Prominences that are contiguous; and for the very same reason, the *Cyanean Islands* in the Mouth of the *Bosphorus*, got the Name of *Symplegades*, as if sometimes they had been separated, and afterwards had closed and coalesced into one.

BUT

^f Ἀλλὰ ἐπεὶ δὴ τὰς γε παρεξέλασιν ἑταίροι,
 ἔνθα τι κ' ἔτ' ἔπειτα διηνεχέας ἀφορεύσω
 Ὀπποτέρῃ δὴ τι ὁδὸς ἕσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βελεύσιν· ἐρέω δὲ τοι ἀμφοτέρωθεν.

BUT THIS Appearance, tho' it may have Sect. II. served to confirm the Fiction, was not sufficient to raise the dreadful Idea that Homer gives of them. I therefore believe the *Phenicians* have happened to pass, or have been lying at Anchor among these Islands, at the time of an *Eruption* and *Earthquake*. All over the *Lipareans* &, there are *Clefts* in the Surface of the Ground, and *Vents* in the Rocks, that emit Flame by night and Smoke by day : Some of them have noted *Volcano's*, which like *Vesuvio* or *Mon Gibel*, disgorge with their Flames immense quantities of Ashes, and throw out Stones of such a monstrous Size, that a great part of the Sea is choaked up, and one of the Islands almost joined to *Sicily* by an *Isthmus* of the Rubbish. At such a Juncture, the frightened *Mariners* might see the Rocks really, clashing, and to their dire Experience feel ΠΥΡΟΣ ΟΛΟΟΙΟ ΘΥΕΛΛΑΣ, *Storms of destructive Fire*.

THIS Circumstance alone, were there no other Signs of Agreement, ties down the *Planctæ* either to the *Liparean Islands*, or to the Rocks that surround *Ischia*, and participate of the Disasters of the *Neapolitan Shore* : Here the

* *Petrarcha*, speaking of a *Lover's Heart*, describes it thus :

Dentro, confusion turbida, et mischia
 Di doglie certe, et d' allegrezze incerte :
 Non bolli mai *Vulcan*, *Lipari* od *Ischia*,
Stromboli o *Mongibello* in tanta rabbia.
 Poco ama se, che'n tal giuoco s' arrischia.

Sect. II. the *Phenician* Vessels that escaped, and perhaps saw their Companions perish in the infernal Tempest, needed only relate the terrible Scene, of *Seas*, and *Flames*, and *Rocks* in an uproar : Their literal Description is the Sum of the Fable ; and what is added wears the same Appearance of Probability. *Circé*, to exaggerate the danger of coming near these Rocks, says, “ That the *Birds* of the Air could not “ pass them.” The same thing is told of the *Aörnös*, and other pestilentious Places, where yet the Air is not put in such Commotion, as by the Flame and Vapour issuing from a *burning Mountain*. The Storm it raises, and the sulphureous Steams thrown all around it, might very readily bring down a flying Fowl, and give a handle to the beautiful Fable which *Homer* has grafted upon such an Accident ^h.

“ IT IS NO rare thing, says *Strabo*, among these Islands, to see *Flames* rolling upon the Surface of the Deep. They proceed from the Caverns of *Fire* below, which often find a vent, and force their Passage up thro’ the Waves. *Posidonius* writes, That within his own Memory, one morning about the *Vernal Equinox*, the Sea between *Hiera* and *Ustica* appeared to heave, and “ was

* Τῇ μὲν τ' ἐδὲ Ποπιῶν παρέρχεται, ἐδὲ Πέλειαι
Τρήρανες, ταί τ' ἀμπεροσίην διτ' παλεὶ φέρουσιν.
Ἀλλὰ τε καὶ τ' αἰεὶ ἀφαιρέται λίς πέτρῃ
Ἀλλ' ἄλλαν ἐνίησι παλῆς, ἐγκαίθιμον ἔει.

“ was raised to a strange height ; that it con-
 “ tinued for some time to swell and to fall Sect. II.
 “ by turns, and afterwards ceased. That those
 “ who ventured to sail near it, seeing the
 “ Fishes driving *dead* with the Current, and
 “ being scorched with Heat themselves, and
 “ almost choaked with a noisome Vapour,
 “ made what *Speed* they could to the *Shore* :
 “ Some of the Sailors in the Skiff that went
 “ nearest expired ; the rest, with great diffi-
 “ culty, got back to *Lipari*, where they fell
 “ into Fits, like Persons subject to the *Epi-*
 “ *lepsy*, and frequently lost, and then reco-
 “ vered the use of their Reason. For some
 “ time after, there was a kind of Clay and
 “ Slime found floating upon the Sea ; and in
 “ many places of it, Flames were seen to
 “ burst forth, and sometimes Clouds of *Smoke*
 “ and *Ashes* : The floating Matter hardened
 “ by degrees, and when thrown on shore,
 “ grew like Pieces of Milstone. *Titus Fla-*
 “ *minius* then *Pretor* of *Sicily* gave the *Ro-*
 “ *man Senate* an account of what had hap-
 “ pened, and they sent some of the *College*
 “ of the *Priests*, both to *Lipari* and *Ustica*,
 “ to do *Sacrifice* to the *Sea*, and to the *Sub-*
 “ *terranean Gods* ⁱ.”

AFTER *Ulysses* had escaped the hands of
 the *Cyclops*, he left the Coast of *Sicily*, and
 came to the *Eolian* Island, where *EOLUS* lived.

The

ⁱ *Strabo*, Lib. VI.

Sect. II. The Palace and Oeconomy of this Prince, seem to be purely of the Poet's Invention; tho' *Diodorus* hath given a long and particular Deduction of the *Names* and *Fortunes* of his Children. But *Homer* had some reason to add, in his figurative strain, "That he was beloved
 " by the immortal Gods; that *Jupiter* had
 " appointed him to be *Governour of the Winds*,
 " and given him Power to let them loose or
 " restrain them at his pleasure." Anciently, the *Liparean* Islands were named from *Eolus*; and the nearest of them to *Italy*^k, was said to be the Place of his Habitation. The Assertion does not want Probability; tho' the rocky Coast of *Lipari* (the largest Island) and great Quantities of *Allum*, found in no place of the World, as they imagined, but in this and another little Isle^l, seem rather to agree with *The brazen Wall, topped with a smooth shining Stone*, which run round the ΠΛΩΤΗΝΗΣΟΣ, (*floating Island*) where he lived^m.

BETWIXT it and *Sicily* lies *Hiera*, a desert Rock consecrated to *Vulcan*, and from thence receiving its Name: Here they fancied he had

^k *Strongyle*, or the Round Island, now *Stromboli*.

^l Ὀυδαιμὸς δὲ τῆς Ὀικουμένης τῆς ΣΤΥΠΤΗΡΙΑΣ γενομένης, — — Ἐν μόνῃ δὲ τῇ νήσῳ ΜΗΛΩ. οὐδαμὴ μικρῆς συπληρία, μὴ δυναμένη διαρκεῖν πολλὰς πόλεις. Διοδωρ. Σικελ. Βιβ. Ε.

^m

— — — — — ἔσθ' ἄρα
 Αἰόλος Ἰπποδάμης, εἰλ' ἀθανάτοισι θεοῖσι,
 Πλωτῇ ἐνὶ νήσῳ Πάσαν δὲ τέ μιν περὶ τῆχος
 Χάλκεον ἀρήκτο, Λίσση δ' ἀναδέσσει Πέτρῃ.
 Ὀδυσ. Κ.

had a *Forge* as well as in *Etna*; because of Sect.II.
 three *Volcano's* or *Craters*, at which it frequent-
 ly disgorges Flame and Sand, and the burn-
 ing Stones I mentioned before. It is just
 under the Eye of the Inhabitants of *Lipari*ⁿ;
 and they see distinctly from which of the *Cra-*
ters the Flame or Smoke issues, and in what
 degree, whether languid or impetuous. They
 likewise hear the uncouth Sounds and hollow
 Noises under ground, which proceed from the
 Efforts of the struggling Matter in the *fiery*
Caverns, and generally grow louder before a
 violent Eruption.

IT *was therefore* the Opinion of the An-
 cients, “ That *Eolus*, from a Course of Obser-
 “ vations made upon these *Volcano's*, and by
 “ comparing the different Sounds they emit-
 “ ted, and the various Changes in the Quan-
 “ tity or Violence of the Smoke or Flame,
 “ or their shifting from one Vent to another ;
 “ that by comparing these with the ensuing
 “ *Alterations* of the *Weather*, he had attain-
 “ ed to a great *Sagacity* in foretelling a Storm,
 “ and could predict how the Wind would
 “ blow for a certain number of days after
 “ he had observed the Sign.” This Skill he
 used, they say, with great Condescension and
 Goodness to the Sea-faring People : He receiv-
 ed them into his Harbour, treated them hos-
 pitably,

ⁿ Ταύτης δὲ (τῆς Λιπέρας) μεταξὺ πᾶς ἐστὶ καὶ τῆς Σικελίας, ἥν
 νῦν ἸΕΡΑΝ ἨΦΑΙΣΤΟΥ καλεῖσι, πρῶτως πάντα, καὶ ἔρημος
 καὶ διὰ πνεύρος. ΣΤΡΑΒ. ΒΙΒΛ. 5.

Sect. II. pitably, and directed them when to sail, and what Course to steer upon the dangerous Coast. For these reasons, the *Phenicians* made him *Lord of the Winds*, handed him down as favoured by the *Immortals*, and have given him a Name from the STORMS^o he assisted them to shun.

THIS WAY of accounting for *Eolus's* Knowledge of the Weather, has found credit from *later* Observations. There is a Sympathy and Connexion observed between the Winds and the Agitation of the Fires, both *here* and in *Etna*. They are fierce and violent when the Winds are high, and subside when the Air regains a Calm. It is observed besides, that particular Winds produce different Effects. The accurate *Polybius*, who sailed round these Coasts with very inquisitive Eyes, affirms, “ That before the *South-wind* blow, the Island “ *Hiera* is covered over with Smoke like “ a thick *Fog*, so that it obstructs the Prospect of *Sicily* beyond it: That before a “ *Northerly-wind*, the Flames arising from the “ *great Crater*, mount with a clearer *Blaze* “ than at other times, and greater Noise is “ heard from below : That the *West-wind* is “ preceded by a middle kind of Appearance, “ a mixture of *Smoke* and *Flame*, and a fainter “ Noise from the *Hollows* of the *Rock*.” He concludes

• From *AOL* Procella, Turbo: *MELEC AOLIN* Rex Tempestatum. Thence the *Greeks* have formed their *Ἀέλλα*.

Bochart. Canaan. Lib. i. § 33.

concludes his account with what is most im- Sect. II.
 mediately for our purpose, " That from the
 " Diversity of these Sounds, and the various
 " Eruptions of the Fire and Vapour, it was
 " possible to know *what Wind* would blow
 " for three days to come; and accordingly,
 " that there were People in *Lipari* then liv-
 " ing, who forewarned the wind-bound Ships
 " of an approaching Change, and seldom fail-
 " ed in their Prediction ^p." In confirmation
 of this, we find that the *Lipareans* to this day
 are generally *Seamen*, and of such Knowledge
 in those matters, that *Bocaccio* affirms there are
 even few *Women* in the *Island*, who have not
 some Skill *dell' arte marinaresca* of the Art of
 Navigation ^q.

THE Connexion between the various Qua-
 lities and Changes of the *Air*, and the Force
 and Appearances of *Fire*, cannot have escaped
 your Lordship's Searches into the several Parts
 of *natural Knowledge*. It must be the more
 perceptible in these *Volcano's*, as the *Fire* is vast,
 and the *Chasms*, at which they belch the Smoke
 and Vapour, are widen'd, and laid open to the
 Air,

^p Naturalis divinatio aliquando certior est, aliquando magis in
 lubrico prout subjectum se habet circa quod veriatur: Quod si
 fuerit naturæ constantis et regularis, certam efficit prædictionem;
 si variæ, et compositæ (tanquam ex naturâ et casu) fallacem. At-
 tamen etiam in subjecto vario, si diligenter canonizetur, tenebit
 prædictio ut plurimum: Temporis forte momenta non assequetur,
 à re non multum errabit.

Fr. Bacon. de Verulam. *Histor. Ventorum*.

^q Decamerone, *Giornata V. Novella II.*

SECT. II. Air, by the dreadful Convulsions of the lab'ring
 ~~~~~ Flames. Nor can they miss of presaging a  
*coming Storm*. For if the Openings of the  
*subterraneous Mazes* are at any considerable  
 distance from the pent-up Fire, which they feed  
 and keep alive; in that case, a *Tempest* brood-  
 ing from that quarter, and beginning to play  
 upon those Openings, must quickly produce an  
 Alteration at the *Volcano's Head*. But it is  
 agreed on all hands that *Sicily* and the neigh-  
 bouring Coast is quite *hollow*, and pierced with  
 many *Cross-Passages* that communicate under  
 the Bottom of the Sea <sup>r</sup>. Thus, for instance,  
 there is a Communication believed to run be-  
 tween *Hiera* and *Sicily*; and a Correspondence  
 has been observed between the Eruptions of  
*Etna*, and of this burning Island, both as to  
 their Quantity and Violence <sup>f</sup>.

IT WOULD be too great a Digression from  
 our Subject to pursue this Reasoning much  
 farther: But before we venture upon the rest  
 of *Homer's Miracles*, it will be pleasant to ob-  
 serve what use *Polybius* has made of this very  
 Story

<sup>r</sup> "Οπ πᾶς ὁ ΠΟΡΟΣ ἔπε ἀπὸ τῆς Κυμαίας ἀρξάμενος μέχρι  
 τῆς Σικελίας, ΔΙΑΠΥΡΟΣ ἐστὶ, καὶ κατὰ βάθος ἔχει ΚΟΙΛΙΑΣ  
 πνῆες εἰς ἓν συναπλέουσιν, πρὸς τε Νήσους, καὶ πρὸς τὴν Ἠπειρον.  
 Διόπερ ἢ τε Αἰτνὴ ποταμὸν ἔχεν δέικνυται εὖσι, ὅταν ἰσορρο-  
 οῖν ἅπαντες καὶ αἱ τῶν ΔΙΠΑΡΑΙΩΝ ΝΗΣΟΙ, καὶ τὰ περὶ  
 τὴν ΔΙΚΑΙΑΡΧΙΑΝ, καὶ ΝΕΑΠΟΛΙΝ καὶ ΒΑΙΑΣ χωρία,  
 καὶ αἱ ΠΙΘΗΚΟΥΣΑΙ. ΣΤΡΑΒ. Β. 6. Ε.

<sup>f</sup> Λέγουσι γὰρ πνῆες εἶναι τῶν Νήσων ὙΠΟΝΟΜΟΥΣ (ἢ)  
 κατὰ γῆς μέχρι τῆς Αἰλίνης, καὶ πᾶσι ἐπ' ἀμρότερα σομίους συνει-  
 μένους. Διὸ καὶ κατὰ τὸ πλεῖστον ΕΝΑΛΛΑΞ καίεσθαι τὰς ἐν ταύ-  
 ταις ταῖς νήσοις Κερατῆρας, τῇ κατὰ τὴν Αἰλινν.

Διοδωρ. Σικελ. Βιβλ. Ε.

Story of *Eolus* and his windy Empire. He Sect. II.  
owns it looks extremely fabulous at first tel-  
ling: *The Winds served up in a Bag, and given*  
*to Ulysses!* And yet here is a Foundation for  
it, and some Vestiges of Truth in the Heart  
of the Fable: The Poet indeed has used his  
Privilege; has told it in his own way, and  
dressed it up with several strange Circum-  
stances, to increase our Wonder: *Wherefore,*  
says the Historian, somewhat seriously, "*This*  
"*should make us believe, that the most ex-*  
"*travagant things sung by Homer, are only*  
"*so in appearance: But that tho' we do not*  
"*comprehend it, there is still some Principle*  
"*in Nature, some Fact in History, or Lesson*  
"*in Morals, at the bottom of the Tale."*

ABOUT thirty miles from Shore, directly  
off *Naples*, and a Stone's-throw from the South-  
side of the Island *Capreae*, stand the SIRENUSÆ  
or Rocks of the *Sirens*. The common Opi-  
nion about their Inhabitants, and the most  
probable, is, "That they were *leud Women*,  
"who prostituted themselves to the Sailors,  
"and, by the Allurements of a lazy voluptu-  
"ous Life, made them unmindful of their  
"Voyage, and careless of returning to their  
"native Country." But their Story, as it  
is told by *Homer*, lies so pat for a *Moral*,  
that it is hard to believe it to be any thing  
else than *pure Fiction*: Their charming Aspect



Sect. II. at first sight ; their beautiful Faces and ensnaring Voice, perfectly represent the *fair Appearance* of an Object of Pleasure ; and their false destructive Nature, their hidden Deformities, and the way to shun and destroy them, agree so nicely with the Methods prescribed by the Moralists, for avoiding a *gilded Snare* <sup>u</sup>, that it would almost be pity to spoil the *Allegory*. Nor is there any necessity we should : The *Phenician* accounts of these enchanting Creatures ; their telling how ravishingly they sung, and how many Crews had been lost thro' their means, was ground sufficient for the Poet : They both gave him a foundation for his Tale, and scope to work it up in the *symbolical Egyptian* manner, until it lost its Specialities, and from a private Story, became capable of a general Application.

THERE were several Syrens up and down the Coast, who waited for the passing Ships, and for that end took their stations upon the *Promontories*, or lived in the *Islands* nearest the Shore. One of them staid at *Panormus* <sup>w</sup>, another at *Naples*, others at *Surrentum*, and the greatest number lived in the delightful *Capreae* in the Mouth of the Bay of *Naples*.

From

<sup>u</sup> Ἀνιήσεται δὲ καὶ τάδε· πῆ ἀγαθὸν, πῆ κακόν, πῆ ἔτε ἀγαθὸν ἔτε κακόν ἐσιν ἐν τῷ βίῳ· ταῦτ' ἐν ἑάν μή τις συνίη, ἀπό λυλαὶ ὑπὸ τῇ ἈΦΡΟΣΥΝΗΣ· ἀν δὲ πῆς βίῳ, ἀνάπαλιν ἢ μὲρ ἈΦΡΟΣΥΝΗ ἈΠΟΛΑΥΤΑΙ, αὐτὸς δὲ σώζεται, καὶ μακάρεσθαι, καὶ εὐδαίμων γίνεσθαι ἐν πάντῃ τῷ βίῳ.

ΚέβηθηΘ ΟηCαίε ΠΙΝΑΞ

<sup>w</sup> PALERMO in Sicily.

From thence, it is probable, they passed over Sect. II.  
to the neighbouring *Rocks* which bear their ~  
Name, to talk with the Seamen from on board,  
and persuade them to moor their Vessel, and  
come on shore. *Homer* has retained the *Phe-*  
*nician* Name taken from the most obvious  
Part of their Character, *their singing* <sup>x</sup>; and  
Posterity, by building Temples to them, and  
assigning the particular Places of their Abode  
and Burial, hath made the Tradition pass for  
a Reality <sup>y</sup>.

IN the same *Class* with these singing La-  
dies, *Horace* has placed the other *Enchan-*  
*treſs* <sup>z</sup>, the powerful CIRCÉ; and not with-  
out reason either from the Moral, which he  
has had in his Eye, or from their real Story.  
As to the Allegory, “ She is a Sorceress,  
“ skilled in Poisons, and knowing how to  
“ mix an intoxicating Draught: She is the  
“ Child of the *Sun*, whose Beams can only  
“ raise a Plant of Virtue, and concoct the  
S 3 “ Juice

\* From S I R Cantilena: Inde S I R E N Canens, Canorum.

Bochart. Lib. i. § 33.

† Ἀλκων μακρὴς—ἐπὶ θάλαρρα μὲν τῷ Ὀρσειῶνι, τὸ τῷ ΣΕΙΡΗ-  
ΝΩΝ ἱερὸν ἔχων, ἐπὶ θάλαρρα δὲ—ὑπὸ τῶν τετραπύλων περὶ  
μενα, ἔρημα, πρὸς ὧν αἱ καλεῖται ΣΕΙΡΗΝΟΤΣΑΣ.

Στραβ. βιβλ. Α.

‡ Ὅτι ἐν Νεαπέλει ΠΑΡΘΕΝΟΠΗΣ δαίμονται μνήμα, μιᾶς  
τῷ ΣΕΙΡΗΝΩΝ.

Στραβ. βιβλ. Α.

*Sirenes*,—primò juxta Pelorum, post in Capreis insulâ habi-  
tarunt.

Serv. in *Æneid.* V.

§ Sirenum voces, et Circes pocula nosti;

Quæ si cum sociis stultus cupidusque bibisset,

Vixisset Canis immundus, aut amica luto Sus.

*Horat. Epist.* ii. Lib. i.



Sect. II. " Juice of Herbs to a healing or noxious  
 ~~~~~ " Quality. With their assistance, she could  
 " change and transform the Mortal that once
 " tasted of her baneful Cup: She could make
 " him forget his Resolutions and his Duty;
 " renounce his Bravery and Manhood; ren-
 " der him deaf to the Admonitions of his
 " Friends; and in fine, convert him into some
 " Species of a *Brute*, according to the Bent
 " of his Sensuality."

THE Truth of the matter is, C I R C E was herself one of the *Sirens*: *Like them* she sung, and filled her Palace with Melody ^a: *Like them*, she lived upon a Promontory that run out into the Sea: *Like them*, she waited for the passing Ships, and *like them* destroyed the Crews, when she had them in her power. Her Name is C I R C E, the *Destroyer* or *Pul-ler down* ^b; of the same false Nature and deceitful Appearance with her Sisters, and only differing from them as she employed other Means

^a She is ΘΕΟΣ ΑΥΔΗΣΣΑ, *The Vocal Goddess*; and when they approached her Palace,


ΚΙΡΚΗΣ Δ' ΕΝΔΟΝ ΑΚΟΥΟΝ, ΑΕΙΔΟΥΣΗΣ ΟΠΙ ΚΑΛΗ.

And afterwards,

ΚΑΛΟΝ ΑΟΙΔΙΑΙ, ΔΑΠΕΔΟΝ Δ' ΑΠΑΝ ΑΜΦΙΜΕΜΥΚΕΝ.
 Ὀδυσ. κ.

^b From *Kirkar*, diruere, perdere, pessundare: Unless the *Walls* that inclosed her Palace have got her that Name from *Kir*, a Wall.

Ἐυγεν δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης
 ξεστοῖσι λάβωσι, ΠΕΡΙΣΚΕΠΤΩ ἐνὶ χῶρῳ. Ὀδυσ. κ.

Means for obtaining her cruel Purpose besides Sect.II.
the Charms of her *Voice*. 

IT IS here observable, that the *contiguous Miracles*, or the strange things which the Poet relates of this Coast, are much *of a piece*: His *Monsters*, as well as his Men, are of the same Species, and bear a Likeness in their Manners: The *Cyclops*, the *Lestrygons*, and *Scylla*, are all Men-eaters: And the Female Phantoms, *Circé* and the *Sirens*, first bewitch with a Shew of Pleasure, and then destroy. At first reading, they appear wild and improbable; but like the other Parts of *Homer's* Poetry, they had a *Foundation* in the Manners of the Times preceding his own.

IT WAS still, in many Places, the Age spoken of by *Orpheus*,

*When Men devour'd each other like the Beasts,
Gorging on human Flesh —*

The Subject is dismal, and a particular Description of such horrid Deeds would be odious and shocking: It will be enough to put your Lordship in mind, That our modern *Indians* have not been the only People guilty of the dreadful Act of *feeding upon their Fellow-Creatures*. The same Barbarity is attributed to most Countries, before the *Arts of Life* reached them, and stript them by degrees, of their inhuman Customs. The *East* was

Sect. II. detestable for offering Children to their *furious King* ^c, and *Egypt* was once infamous for Inhospitability and Murder ^d. The *Euxine* was glad to change its savage Name ^e, and the *Altar* of *Diana*, at the mouth of it, stood reeking with the Blood of Strangers. The human Sacrifices in *Britain* and *Gaul* remain an indelible Stain upon the Memory of our Forefathers; and *Greece*, with all its boasted Humanity, was not entirely rid of them at the time of the *Trojan War* ^f. The *Carthaginians* continued them long in *Africk*; and they were not disused in *Italy*, until the Days of *Numa Pompilius*. Nor did that religious Law-giver think fit to abolish them utterly at first: He chose to *elude* the cruel Rite, and substituted *Images of Straw* in place of the human Creatures, whom they used to butcher.

IT WAS upon the *Ides of May*, a little after the *Vernal Equinox*, that the *Priests* of the greatest Dignity, and the *Virgins* who guard the *eternal Fire* ^g, accompanied with the *Pretors*, and other Citizens, made a Bridge over the

^c *Moloch*, from *Melech*, a King.

^d —Quis aut Eurythea durum,
Aut illaudati nescit Busiridis aras?

Virgil.

^e ΑΞΕΝΟΣ. *Inhospitable, Inaccessible to Strangers.*

^f Tu cum pro vitula statuis dulcem Aulide Natam
Ante ARAS; spargisque MOLA Caput, Improbe, falsa,
Rectum animi servas? — *Horat. Lib. II. Sat. V.*

^g Ὁι καλέμενοι ΠΟΝΤΙΦΙΚΕΣ, ἱερέων οἱ διαφανέσασιν,
καὶ αὐτῶν αὐτοῖς αἱ τὸ ἀθάνατον πῦρ διαφυλάττειν παρθένοι.
ΔΙΟΝΥΣ. ΑΛΙΚΑΞΕΝ. ΒΙΒΛ. α.

the *Tiber* ^h, and in a solemn manner, cast Sect. II.
thirty of these *Images* into the Stream : In
throwing them over, they called them, by an-
cient Tradition, ARGIVES ⁱ; which, as it pre-
served the Footsteps of this Cruelty in *Italy*,
so it lets us know what People for the most
part furnished the wretched Victims, and what
reason the *Phenician*, and afterwards the *Gre-*
cian Sailors had to give out, that this Coast
was inhabited by *Cannibals*, and *Destroyers of*
Mankind.

THE opposite Shore of *Greece*, EPIRUS,
continued long in the same savage Condition.
The Islanders even to the West, were begin-
ning in *Homer's* time to unlearn their rude Be-
haviour to Strangers; and as conscious of be-
ing a civilized People, they threaten their Of-
fenders “ with transportation to the Continent,
“ to King ECHETUS, the Scourge of all
“ the human Race.” So true it is, that the
Islands were first brought under Discipline, and
that Arts and Policy came to *Greece* from be-
yond Sea.

THEY first settled and took root in the
maritime Places, and afterwards spread by de-
grees into the Heart of the Country. It was
long before they penetrated to the West of
Italy, which we therefore find full of Pro-
digies;

^h The Rite was so solemn, and gone about with so much
Ceremony, that *from it* the Priests had their Name, PONTIFI-
CES, Bridge-makers.

ⁱ ΑΡΓΕΙΟΥΣ ἀνὰ γαλῶνας. ΔΙΟΥΣ. ΑΛΙναρν. ΒΙΒΛ. Α.

Sect. II. digies; and the Appellations given them by *Homer*, are as monstrous as their own Natures, and sound as strangely in a *Grecian* Ear: The *Etymologies* of their Names are in vain sought for in *his* Language, which they only resemble in their Terminations: But the *Aramean* affords them, and derives them from Words that shew how these Names have been imposed at first: They point at the very *Act of Ravening*, beheld by such *Phenicians* as had the good fortune to escape the merciless Hands of the Barbarians^k; and have been afterwards fixed as proper Names, by being often repeated in the sad Relation of the Fate of their Companions.

BUT there is too much said of these *Savages*, and we have dwelt too long upon this black side of Mankind: Let us quit the Men, and consider some of the *natural Wonders* of this fabulous Coast. The City of *Sidon* is situated in thirty-three Degrees twenty Minutes of Latitude, and the *Circeian Promontory* in forty-two; and if it be true that the *Phenician* Navigation was first upon the *Red-Sea*, then that

People

^k The *Lestrygons* (Λαιστργών) from *Lais-tirgan*, *Leo mordax*; their King *Lamus* from *Laham* vorare, deglutire; or *Lahm* Caro: Thence the *Goblin's* Name, that swallowed Children alive, *Lamia*; and the *Greek* word for the Throat, Λάμψ. These two, the *Lestrygons* and *Lamus*, have been observed by *Bochart*. The King of the Continent's Name likewise points at his Nature. It comes from *Catath* contundere, cædere, whence *Echetoth* contusus, contusor erit; and agrees nicely with *Homer's* *Epithet*:

People must have been accustomed to the near Sect. II.
Equality of Day and Night that happens with-
 in the *Tropicks*, and increases as you approach
 the *Equator*. But when their Trade took an-
 other Turn, and they begun to sail the *Mediterranean*, and discover the unknown Coasts
 of *Italy*, How would they be surprized to
 find the Day near two hours longer than at
 the Mouth of the *Arabick Gulf*, and one hour
 longer than in their own Country? They
 would be amazed at the quick Return of the
 Morning, and think the Sun was earlier upon
 his Road than ever they had observed him be-
 fore. The length of the *Twilights*, longer
 too than ever they had seen, would contribute
 to raise their Wonder; and when they com-
 pared every thing with their own *Southern*
Climes, and were come to an Anchor under
 the *Mons Circeius*, lying *due East* of them, it
 was no wonder, if not knowing how to ac-
 count for the sudden Return of Light, they
 took it into their Heads, “ That *there* was the
 “ *Abode* of the *Morning*, and the early Road
 “ of the rising *Sun*.”

WHILE the *Phenicians* were making but
 annual Voyages, and had not ventured to win-
 ter in foreign Ports, they wou'd happen to be
 in the *Tyrrhene Sea* and *Gulf of Genoa*, about
 the time of the longest day. The Distance
 of these Parts from *Sidon*, and the common
 Accidents in slow coasting Voyages, (which
 the

Sect. II. the *Phenicians* could only make to unknown Nations) must have employed the Spring-months, and protracted their Voyage till that Season. For I make little doubt but this Fable has been framed, when they were neither such Geographers, nor Astronomers, as they came to be afterwards: It must have been in the Infancy of their Navigation at least to the *North Seas*; and such a Tradition, when once broached, could not fail of being preserved, and finding a place in all the future Relations of that barbarous Coast. It is too remarkable a Circumstance not to have struck Men, whose *Employment* forces them to observe the *Weather*, and fixes their chief Attention upon the *Heavens*: To such People the *Abode of the Morning was in Circe's Isle*, for the same reason that we here in *Britain* are characterized by *Virgil*,

Et minimâ contentos nocte Britannos.

FROM CIRCE'S Isle, and by her Directions, *Ulysses* sailed to the *infernal Regions*: We are told, in the poetical Stile, " That after having passed the Ocean, he first arrived at a gloomy *Beach* covered with " Thickets and the Groves of *Proserpine*; " *Poplars* and *Yews* casting a dismal Shade. " Here he drew his Ship on shore, and entered himself into the Mansions of *Hell*: " He

“ He trode the Threshold of the Habitations Sect. II.
“ of the *Dead*, and saw within,”

*The four infernal Rivers that disgorge
Into the burning Lake their baleful Streams :
Abhorred Styx, the Flood of deadly Hate,
Sad Acheron of Sorrow, black and deep,
Cocytus nam'd of Lamentation loud
Heard on the rueful Stream, fierce Phlegethon,
Whose Waves of burning Fire inflame with Rage^l.*

Upon the Brink, where two of the Rivers met, he was to perform certain Sacrifices to the *infernal Deities*, and pour forth the Blood to the *Ghosts departed*.

THIS Description is partly *real*, and partly *mythological*. The terrestrial part of it seems to agree with the AVERNUS, a noisome kind of Lake formed by the Sea in the recess of the *Lucrine Bay*, not far from *Circe's Habitation*: The rest (too long to be here transcribed) is *Egyptian*, and relates to the ΤΙΜΩΡΙΑΙ ΞΕΝΑΙ^m mentioned aboveⁿ. Next to the ΒΑΙÆ, says *Strabo*°, lies the *Lucrine Bay*, and within it the Lake *Avernus*. It was *here* the Ancients believed that *Homer* had described *Ulysses* as conversing with the *Dead*, and consulting *Tiresias's Ghost*: for here they said was the *Oracle* sacred to the *Shades*, which *Ulysses* came

^l Milton.

ⁿ p. 220.

^m Strange foreign Tortures.

^o Lib. V.

Sect. II. came and consulted concerning his Return.

~ The *Avernus* is a deep darksome Lake, with a narrow Entry from the outer Bay: It is surrounded with steep Banks that hang threatening over it, and is only accessible by the narrow Passage thro' which you sail in. These Banks were anciently quite over-grown with a wild Wood, impenetrable by any human Foot. Its gloomy Shade impressed an awful Superstition upon the Minds of the Beholders; and the neighbouring People affirmed, That the Birds fell into the Water as they flew over it, being choaked with the infernal Steam.


HERE therefore they supposed was the *Passage to Hell*, and the Seat of the *Cimmerians*, who dwelt in *perpetual Night*. Whoever failed hither, first did sacrifice; and endeavoured to propitiate the infernal Powers with the assistance of some Priests who attended upon the Place, and directed the *mystick* Performance. Within, a Fountain of pure Water broke out just over the Sea; but no Creature ever tasted of it, believing it to be a Vein of the River *Styx*: Somewhere near this Fountain was the *Oracle*; and the *Hot Waters* frequent in these Parts, made them think they were Branches of the burning *Pblegethon*.

IN THIS very Bay *Ephorus* places the *Cimmerians*: He says They lived in subterraneous
Cells,

P Hence its Name *Aornos*; and by inserting the *Eolick F*, *Afornos*; thence in the *Italick* Pronunciation AVERNUS.


Cells, which they called ARGILLÆ; and that Sect. II. they had Communication with one another by means of certain dark Passages cut thro' the Earth, by which they conveyed Strangers down to the *Oracle of the Dead*. He says further, that they lived upon the Produce of the Metals which they dug out of the Earth, and upon the Sacrifices that were offered to the subterraneous *Oracle*; whose Ministers had it as a Custom handed down from Father to Son, *That none of them should ever see the Sun*, nor quit their *Grotts*, but under Covert of the Night. This, he gives as the reason why the Poet asserts, “ That *Phebus*, who enlightens the “ World, never looks upon them, nor visits “ them with his gladdening Beams.”

THIS ACCOUNT of the *Cimmerians* is ingenious, and has something in it both entertaining to the Imagination, and agreeable to the wond'rous Regulations of the ancient Priesthood: But as I wou'd be far from rejecting it, so the Poet's describing their Towns and Tribes in this Part of the Country, is no strict Proof of their being really *Italians*. *Homer* often transports and mixes his Miracles; especially if they are of a kind, and bear any Analogy in their Natures, or Resemblance in their Manners. *Circe* is of the same Blood with *Æetes*, and is allied to the Sorceress *Medea*, tho' *she* lived in *Italy*, and *they* in *Colchos* at the

SECT. II. the furthest end of the *Euxine*, separated by
 Seas and Continents of immense Extent.

THE Idea of the *one-ey'd Cyclops*, whom he places in *Sicily*, he is thought to have taken from the *Arimaspians* in *Thrace*; and these same *Cimmerians*, from the long Nights and cloudy Sky, in the same Country. This last is the more probable, that the *Phenicians* might be passing homeward from the *Bosphorus* pretty late in the Year, and might perhaps be tempted to tarry, upon some Prospects of Gain, until the Winter surprized them in that cold Climate, and froze up their Ship: In that case they wou'd literally see a People ΗΕΡΙ ΚΑΙ ΝΕΦΕΛΗ ΚΕΚΑΛΥΜΜΕΝΟΥΣ, *wrapt up in Darkness and Clouds*, and might give them a Name, which indeed will agree either with *Thrace* or the *Avernus*.

LET US NOW pursue our Voyage round the *Mediterranean*, and for that reason leave *Ulysses* sailing back to *Circe*, and associate ourselves with the other Traveller celebrated by *Homer*, the famous MENE LAUS. The South and South-east Coast of this Sea seem to have fallen to his share, as the North and North-west were visited by *Ulysses*; tho' I know that the latter is likewise said to have been driven both to *Spain*, (where there was a Town of his Name, and a Temple of *Minerva*) and to the Coast of *Africk*, where he saw the *Lotophagi*. But as the PHENICIAN Accounts
of

of these Parts are related by the Poet under Sect. II. the Person of *Menelaus*, it will be proper for us to follow him. 

AFTER the taking of *Troy*, the *Greeks* found they had purchased the Victory very dear: Besides the Men they had lost, there were few of the surviving Chiefs who had not suffered at home, by Disorders in their Families, or Damage in their Estates: Nor was the Spoil that was saved from the Flames, when the City was burnt, sufficient to enrich them all. They could not think of staying so long away, and returning to their empty Habitations with little or nothing, as the Reward of their Toils; and some chose rather to go and seek for Seats in unknown Countries, than to live in their own Houses after the *dismal* things that had happened in them during their Absence.

THUS *Diomedes* and *Teucer* went and settled, the one in *Apulia*, and the other in *Cyprus*: *Menelaus* and *Ulysses* revived the old Practice of *Greece*, making Descents with their Squadrons upon several Coasts, and carrying what Plunder they met with to their Ships: And when the Disasters incident to a *piratical* Life had disabled them from continuing such Violences, they wandred about from place to place, and set on foot a kind of *Contribution* (what the *French* call a *Quête*) where-ever they came. Their high Reputation procured

T

them

SECT. II. them a kind Reception from all who had
 heard of the Destruction of *Troy*, the greatest
 Transaction the World had then to talk of:
 And accordingly they received many *ΞΕΙΝΗΙΑ*
 (*Presents to Strangers*) from the Princes they
 visited, and both, tho' late, returned *rich* to
 their own Countries.

THE ACCOUNT *Menelaus* gives of his
 own Travels, is in a very plain manner, " That
 " having suffered many things, and wan-
 " dered far, he had amassed much Wealth,
 " and had come home at the end of eight
 " years: That having been in *Cyprus*, *Phe-*
 " *nicia*, and *Egypt*, and having visited the
 " *Ethiopians* and *Arabians*, he arrived at last
 " in *Libya*," of which he tells several Won-
 ders: But the strangest thing that befel him,
 was in the *Pharos*, a little Island in the Mouth
 of the *Nile*. There he surprized and bound
Proteus, the mutable Prophet of the Sea, and
 received a Prophecy from him, " That it was
 " not his (*Menelaus's*) Fate to finish his days
 " in *Argos*, but the Immortals would send
 " him to the ELYSIAN PLAIN, and ENDS
 " of the Earth, where *yellow Rhadamantbus*
 " reigns, and where an easy affluent Life is
 " enjoyed by Men; where Snow is never
 " seen nor Rain, and Winter shows not his
 " hoary Face; but soft Gales constantly blow-
 " ing from the *Western Ocean*, serve to cool
 " the

“ the Air and fan the Inhabitants of the Sect. II.
 “ happy Shore.” ~

THERE IS no doubt made by the Ancients, but that this Description is taken from the Bay of *Cadix* and the South-west Coast of *Spain*; and there can be as little, that *Homer* must have heard of the Nature and Situation of these Parts from the PHENICIANS. It will cost but a single Thought to recollect, That the *Tyrian Hercules*, long before *Jupiter's* Affair with *Alcmena*, had made the first Discovery of these Lands, and erected the famous *Pillars* that bore his Name: His Countrymen took care not to lose so sweet a Commerce; but charmed with the Softness and Delicacy of the Climate, and knowing perfectly the Value of the Commodities it produced, they planted it with Colonies, and drew from it the chief Streams that filled *Tyre* and *Sidon* with such immense Wealth, and particularly with Coin and Plate ^q.

THE Richness of the *Spanish Mines* afforded ample Materials of *Hyperbole* and *Description* to the ancient Writers ^r; and we find in the

T 2

Poets

^q TARSHISH was thy Merchant, by reason of the Multitude of all kind of Riches: With *Silver*, *Iron*, *Tin*, and *Lead* they traded in thy Fairs: says *Ezekiel* (Chap. XXVII. § 12.) where the Extent of the Trade of *Tyre*, and the very *Species* of Commodities brought by the several Nations to that Mart of the World are accurately described by the eloquent Prophet.

TARSHISH was founded *Tartish* by the *Phenicians* and *Syrians*, who changed the harsh *Sh* into *T*; whence the *Greeks* formed their TΑΡΘΗΣΣΟΣ.

^r Ποσειδωνος συνεδρησαν ταῖς ὑμῶν πόλεις.

Στεγας. Βίς γ.

Sect. II. Poets coming after *Homer*, that the Ease and Affluence of their Princes, had passed into a Proverb^f. This cou'd be known to *Homer* in no other way but by the Report of the *Phenicians*; who, when they spoke of this happy Country, the chief Source of their Wealth and Grandeur, called it *MECHOS ELYSOTH*, *The Place of Joys* or *Land of Mirth*^t. It was the Ships from thence that “sung in the *Phenician* Markets, replenished “their Cities, and made them very glorious “in the midst of the Seas^u.” From them therefore our Poet has learned the Nature of the *Western Region*, the Blowing of the *Zephyrs*, and the Fertility of the *Soil*; and has described his *ELYSIUM* just such a Place as the Climate of *Cadix*, and the *Andaluzian Plains*^w.

IT

^f Εγὼ τ' ἂν οὐτ' ἈΜΑΛΘΙΗΣ βελοίμην ΚΕΡΑΣ,
οὐτ' ἔπειά πενήκοντα καὶ ἑκατὸν

ΤΑΡΤΗΣΣΟΥ βασιλεύσαι.

^g Ανακρ. Ἀποσπείσ.

^t Eschart, Canaan.

^u Ezekiel XXVII. § 25.

^w Los fertiles Campos de *Andalusia*, tan celebrados de la Antigüedad por los *Campos Elifios*, reposo de las Almas bien aventuradas——Miré aquel pedaço de tierra, que en fertilidad y influencia del Cielo, hermosura de tierra y agua, no he visto cosa mejor, en toda la Europa.——*And speaking of the neighbouring Plain of Malaga, he says*, Fue tan grande el consuelo que recebi de la vista della, y fragancia que traia el *Viento*, regalándose por aquellas maravilloſas Huertas, llenas de todas especies de Naranjos y Limones, llenas de Azahar todo el Anno, que me pareció ver un pedaço de Parayſo: Porque no ay en toda la *Redondez* de aquel Orizonte, cosa que no deleyte los cinco Sentidos. Los ojos se entretienen con la vista de *Mar y Tierra*, llena de Arboles hermoſiſſimos: A los Oydos deleyta con grande admiracion la abundancia de los Pajarillos, que dia y noche no cessan su dulce Armonia: Los Mantenimientos son abundantes y sustanciosos para el Gusto y la Salud: El Trato de la Gente muy apazible, afable y cortefano; y *todo* es de manera, que se pudiera hazer un grande Libro de sus excelencias.

Vida de Obregon.

IT gives a particular kind of Pleasure to Sect. II.
 learn from what *Originals* a celebrated Piece
 of Painting has been taken, and from what
 Object the Painter borrowed his *Idea*. We
 imagine ourselves to be let into a sort of *Secret*;
 and discover new Beauties in the Copy, by
 placing it and the Model together, and com-
 paring their mutual Lineaments. The same
 holds, and perhaps in a greater degree, in *poet-
 ical* Representations. An Author to whom
 our Country owes many a beautiful Treatise,
 makes not the least question, but that the
 Gulf thro' which *Virgil's Alecto* shoots into
Hell is the Cataract of the *Velino*, three Miles
 from *Terni*. The River falls down a Preci-
 pice of an hundred Yards high, and throws it-
 self with such Violence into the Hollow of a
 Rock, as to raise a continual Mist resembling
 Clouds, or the Smoke ascending from a vast
 Furnace *.

BUT *Homer* does not seem to have kept
 entirely to *one* Model: He has divided his
 Description of the next World into *three*
 Parts, and has taken them from three different
Originals. The first contains an Account of
 the *Entry* to the Realm of *Pluto*, and is taken
 from the *Avernus*; the second describes the
 Passage, and several Stages of the dreary *Pro-
 gress*, copied from the *Procession* at the Fune-
 rals of *Apis* up the *Nile*; the third presents us

T 3


with

* *Addison's Journey thro' Italy.*

Sect. II. with the *happy Climes* prepared for the Good and Upright, taken from the *Fortunate Islands* and the neighbouring Coast: And all the *three* are made to coincide in several Circumstances, thro' the Address and good Management of the Poet.

AFTER this View of the Coast of *Italy* and *Spain*, it wou'd be to little purpose to ask, How it appears that *Homer* learned these things from the *Phenicians*, or thro' whose Hands he received them? It is sufficient that such Knowledge could be drawn from *no other* Fountain: Tho' at the same time, it will not be unpleasant to hear that there are Presumptions in his Writings, of his having been *personally* acquainted with this industrious People.

AND FIRST, He knows their *Character* perfectly. When he speaks of them in general, they are always ΦΟΙΝΙΚΕΣ, ΝΑΥΣΙΚΑΤΟΙ ΑΝΔΡΕΣ, *The Phenicians fam'd for Shipping, or renowned at Sea*; "whose Merchants
"were Princes, and whose Traffickers the
"Honourable of the Earth." This is the distinguishing Mark of the Nation. Their City "was inhabited of *Sea-faring* Men, the
"renowned City, which was strong *in the*
"Sea; She and her Inhabitants, who cause
"their Terrour to be on all that *haunt it* y." Then their ancient Town is ΠΟΛΥΧΑΛΚΟΣ

ΣΙΔΩΝ, Sidon abounding with Metals; and the Sect. II. Sidonians, ΠΟΛΥΔΑΙΔΑΛΟΙ ἄνδρες, ingenious  artful Men. It is impossible for any Man, tho' he had lived a great part of his Life at Sidon, to give more proper Epithets to the Nation and City, or more expressive of the Genius of the Inhabitants. But Homer goes further, and shews that he has been acquainted with all Ranks of the Phenicians.

THE mean People of a trading Nation naturally fall into Tricking and low Cozenage; and in this respect the Phenician Pedlars were the Jews of Antiquity; and bore such a Character among them as the Jews do among us. Such exactly hath Homer painted them. He calls them ΤΡΩΚΤΑΙ, Scrapers of Money from any thing; and to explain how they did it, he subjoins, that they were πολυπαίπαλοι ἄνδρες, Men with a thousand small Wiles. There was besides a great Intercourse between the two Nations: The Phenician Ships, our Poet tells, frequently wintered among the Grecian Islands, and the Prince ^a of one of them had a Phenician Mistress: She was, according to his Description,

Tall and beautiful, and skill'd in curious Work ^b.

T 4

Homer

^a ΤΡΩΚΤΗΣ· ὃ ἔκ πάντος κερδαίνων, ὅιον ἀποτρώγων.

Σείδα.

^a Ctesius, the Son of Ormenus, Prince of the rich Island Syria: or, as the later Geographers called it, SYROS.

^b ΚΑΛΗ ΤΕ ΜΕΓΑΛΗ ΤΕ Κ' ΑΓΛΑΑ ΕΡΓ' ΕΙΔΥΙΑ.
'ΟΨΟ. Ο.

Sect. II. *Homer* relates her Story so particularly, her Father's *Phenician* Name ^c, his affluent Circumstances, and how she was carried off by the *Taphian* Pirates as she was returning from the Country to *Sidon*, that one would almost think he had heard it from the *Descendants* of the Family.

THIS Suspicion is confirmed by the Knowledge he discovers of the Produce and Manufacture of the Country. Most of the fine things he mentions, Gifts to the Gods, or Presents from great Men, are (he says) of *Sidonian* Workmanship. The finest Garment in the *Trojan* Queen's Wardrobe, was bought in *Sidon* by *Paris*, who must no doubt have been a Judge in those Matters ^d; and the prettiest Utenfil in *Menelaus's* Palace was a *Silver Bowl* edged with Gold, which he had received as a Present from the King of *Sidon*; and it is not improbable that *Homer* had seen many like it, when in that City himself ^e. In short, he seldom describes *Toys* or *Jewels*, or any piece of curious Work, but he very readily adds, that it was made in *Sidon*, or brought over in a *Phenician* Ship: And herein he hath the Happiness to agree with our *sacred Chronicle*, where we learn, that

^c *Ἀφρουέας*: Softened from *Afrubas*, or *Asdrubas*, ASDRUBAL. Bochart.

^d *Iliad* VI.

^e *Odyss.* IV.

that the wise *Solomon* ^f, when he was about Sect. II.
to build his magnificent Temple, received a
cunning Man from *Tyre*, “ Skilful to work
“ in Gold and in Silver ; In Brass, in Iron,
“ in Stone, and in Timber ; In Purple, in
“ Blue, in fine Linen, and in Crimson ; also,
“ to grave every manner of Graving, and to
“ find out every *Device* which should be put
“ to him.”

BUT we do the *Phenicians* an injury in making them only *Artificers*, *Navigators*, and *Merchants*. The nobler Sciences were cultivated among them, and they have the Honour of being the Authors of two famous *Sects* who gained great Reputation, by Opinions which the *Grecians* borrowed from them. We have it

^f This Prince had two Fleets, one upon the Red-Sea, at *Esi-ongaber*, and the other on the *Mediterranean*, perhaps at *Joppa* ; and both of them navigated by *Phenicians*. For *Hiram King of Tyre* sent his Servants in the Navy, Shipmen who had Knowledge of the Sea ; and they traded along the Coast of *Arabia*, and came to *Ophir* (*Taprobane* or *Ceylon*) and fetched from thence four hundred Talents, of Gold, and brought it to *Solomon* *. The other was called the Navy of *Tarshish*, which sailed in company with the Navy of *Hiram*. Once in three years came the Navy of *Tarshish*, bringing Gold, and Silver, and Ivory, and Apes, and Peacocks †. It was so long before they cou'd accomplish, in their coasting Way of sailing, a Voyage by *Cadix* to the *Guinea* Coast, whence they brought the Commodities abovementioned. They probably sailed as the *Arabs* do at this day : “ Comme les Arabes ne sont
“ pas de grands Navigateurs, ils ne voyagent jamais que le jour,
“ aiant toujours un Homme sur la Prouë, et un autre sur le haut
“ du Mât, pour ôbserver la Mer ; Ils mouillent d'abord que le
“ Soleil est prêt à se coucher, et ne levent l'Ancre, que lorsqu'ils
“ ont le Vent en poupe ; emploiant ainsi deux ou trois Mois
“ à une Navigation de sept ou huit jours.”

VOYAGE du S^r P. Lucas. Liv. VI.

* 1 KINGS ix. § 27.


† 1 KINGS x. § 22.

Sect. II. it upon the Authority of *Posidonius* g, That
 ~~~~~ what is called the *Atomical* Philosophy was  
 first advanced by *Moschus* a *Sidonian*, some  
 time before the *Trojan War*: Of *Atoms*, he  
 said, the World was made; *Matter*, in its old  
 primæval State, being in *that form*. For his  
 Work was a *History of the CREATION*, or an  
 Account of the *Rise of Things*, the common  
 Theme of the first Philosophers; They always  
 wrote in an historical Strain, for the sake of  
 the Narrative or *Parable* in which they taught,  
 and of the Allegories which they interwove as  
*Episodes*; there being nothing then known of  
 the Manner of our modern Systems, which are  
 built upon metaphysical Principles and abstract  
 Reasoning.

I AM the apter to believe that it was so,  
 because it is certain that *Epicurus* was not the  
*Inventer* of the Doctrine of *Atoms* which he  
 embraced; but received that Method of account-  
 ing for the *Rise of Things* from *Democritus*,  
 who had travelled long in the *East*, and brought  
 from thence his Learning and Philosophy. By  
 this means the Principles which were so gree-  
 dily swallowed both in *Greece* and *Rome*; and,  
 as a witty Writer asserts h, were embraced by  
 all the *fine Gentlemen* of Antiquity, came ori-  
 ginally from *Phenicia*. They were preserved  
 in

g Εἰ δὲ δὲ ΠΟΣΕΙΔΩΝΙΩ πιστεύουσι, καὶ περὶ τῆς Ἀρίμων  
 δόγμα παλαιὸν ἐστὶν ἀδελφὸς Σιδωνίᾳ ΜΟΣΧΟΥ, περὶ τῶν  
 Τρεῖς Χερσῶν. Σηξ. βιβ. 13.

h Mont. St. Evremoud.

in that Country by a *prophetical* Sett of Natural Philosophers, (so *Jamblichus*<sup>i</sup> calls them) *Moschus*'s Descendants or Successors, with whom *Pythagoras* is said to have conversed in his Return from *Egypt*. 

IT were easy to say a great deal concerning the *Phenician Theology* transcribed by *Eusebius*, their Records kept in their Temples, and the *Problems* that passed betwixt them and the knowing and peaceful *Prince* just now mentioned : But as these things belong not immediately to our Subject, nor to the Instruction that *Homer* received from this People, I shall rather select a *Grecian* Disciple of theirs, whose Works have some Connexion with our Poet.

AMONG the earliest of the *Greek* Philosophers was *Pherecydes*, a Native of that very *Island*, where we heard that it was customary for the *Phenician* Ships to winter. He has the honour to be mentioned as the Master of *Pythagoras*, (whom he converted from Wrestling, to Philosophy) and is famous for introducing *Prose-writing* into *Greece*. He had no living Master of his own, to lead him the way in Science ; but having purchased from the *Phenicians*, either in his *own* Country, or as is more probable in *theirs*, some Volumes of their sublime Philosophy, he drew from thence his Knowledge, and acquired a very great Name among

<sup>i</sup> Εν ταύταις δὲ (Πυθαγόρας) συμβαλὼν πῶς τε ΜΟΣΧΟΥ Τῆ ΦΥΣΙΟΛΟΓΟΥ ΠΡΟΦΗΤΑΙΣ ΑΠΟΓΟΝΟΙΣ, καὶ πῶς ἄλλοις Φοινικηνοῖς Ἱεροφάνταις. Ἰαμβλ. Πυθαγ. βίβλ.



Sect. II. among the *Greeks*. They look'd upon him as the first who had spoke of the *Transmigration* of Souls, a Doctrine much inculcated by the *Pythagoreans* his Successors: and read with admiration his Accounts of the *Birth* and *Successions* of the *Gods*.

HIS Country is pointed at in *Homer* in a very remarkable manner: “*Above Ortygia,*” “*says the Poet, there is a certain Island called*” “*SYRIA, if ever you heard of it, ὄθι τρο-*” “*παί ηελαιοιο, where are the Returns or*” “*Tropicks of the Sun.*” This, it seems, is the *Mark* of the place, which will help us to distinguish it from the neighb’ring Isles: But without the assistance of succeeding History, and particularly where it relates to *Pherocydes*, we shou’d never have known what to have made of it: To have gone in search of such an Island under the *Tropicks*, wou’d have been as foolish as to think of contriving a *natural Meaning* for the Expression taken in its literal Signification; and in what Sense *the Returns of the Sun* can be said to be in any one of the *Cyclades*, is a Question that would puzzle our best Astronomers.

FOR a *Solution*, the old Scholiast upon the Passage tells us, that “*In this Island there was*” “*a Cave consecrated to the Sun, which shewed*” “*the Time of his Returns.*” These are the very Words of the Commentary; and they seem to stand as much in need of an Explication as their Subject. I incline to think, that  
the

the *Phenicians* finding the Island rich in *Grain*, Sect. II. which they much wanted <sup>k</sup>, and accommoda-  
 ted with a fine Harbour, may have endeavoured to fit it in every respect for their *Winter Retreat*. With this view it is probable they may have adjusted a MERIDIAN LINE to some Hole or Cleft in the Roof, which admitted a Ray of the *Sun* into the consecrated Cave, and marked the *Solstices* upon that Line, and what other Subdivisions they thought fit.

THE Use of such a thing, for letting them know the *Turns* of the Year, and for pointing out the Seasons fit for sailing, needs no Enlargement; and their Skill in *Astronomy* and *Numbers*, leaves as little doubt of their Ability to effect it. The same thing was afterwards performed, and perhaps more accurately, by *Pherecydes*; not in the Cave, but by erecting a *Stylus*, whose Shadow should mark the Advance and Recess of the Sun to and from the *Tropicks*. Whether this *Heliotrope* was moveable or not, I cannot tell; but it was long preserved in *Syros*, many hundred Years after the Author's Death; and from its Duration, I take it to have been some *Pyramid of Brass or Stone*, erected and marked in a level from the Base, in the same way as the great Obelisk brought by *Augustus* from *Egypt*, and placed in the *Campus Martius* near the City; whose  
 Shadow,

<sup>k</sup> HIRAM, Prince of Tyre, was to receive from *Judea* twenty thousand Measures of *beaten Wheat*, and twenty thousand Measures of *Barley*, and twenty thousand Baths of *Wine*, and twenty thousand Baths of *Oil*.

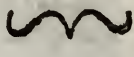


SECT. II. Shadow, says *Pliny*, shewed the Sun's Altitude, and the Increase and Diminution of the Days and Nights.

HAD *Pherecydes* lived before, or contemporary with *Homer*, there wou'd be no doubt but this very Machine was the thing described by the *Poet* ; but being *posterior*, it is more likely that he himself took the Hint from the *Phenicians*, and probably out-did theirs, in the Exactness of his Invention.

THERE was nothing like this *Heliotrope* to be seen in any part of *Greece*, save in this little Isle, whose Inhabitants, ignorant like the other *Greeks*, when they came to gaze at the Marks, and asked the use of them, could only gather from the *Phenicians* Answer (just what *Homer* has said) “ That they were the  
 “ Returns of the Sun ; or, that when the Sun  
 “ had advanced so far, He returned the way  
 “ he had come.” *Homer* cou'd not miss hearing of them ; for if he was not himself in this Island, which he has described so happy and healthful, he wou'd certainly be informed of every thing concerning it in *Delos*, just in its Neighbourhood, whither he came every Year to sing at the Feasts of *Apollo*.

HERE, My Lord, we will finish our Voyage. We set out from the *Hellepont*, and taking the Coast of *Italy* in our way, we have returned by *Spain* and *Africk* to the *Egean Sea*. What we have seen is sufficient to convince

vince us, that *Homer* owed most of those Tales Sect. II. that raise our Wonder in the *Odyſſey*, to his  Converse with the PHENICIANS: And as they were told from the natural Apprehensions the *Phenician Seamen* and ſimple *Greeks* formed from the firſt Appearance of the Subjects, that ſame *Simplicity* has been preſerved in the Relation, and has accommodated them to the Underſtanding of all Ranks of Men. It was this happy Circumſtance that directed the Poet to hit the general Taſte of Nations, and to touch the *Universal Ear* ſo juſt and true, that no Change of Manners or Politicks <sup>1</sup> can make his Poems be diſreliſhed where they are but read and known.

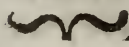
I CANNOT bid them farewel, without reflecting with ſome ſurprize on *Homer's Goodfortune* in this Particular. He was equally happy in his *Wonders* as in his *Religion*. Too much Splendour did not glare in his Eyes and darken his Miracles; for, if your Lordſhip will forgive the Oddneſs of the Phraſe, the beſt Light to place a Wonder in, is a *little Obscurity*. His Gods and their Powers were never ſo much as queſtioned, when he ſung of their marvelous Alliances and myſtick Generation: Nor were theſe Countries to the North and Weſt of *Greece* enough known, to make People doubt of the ſtrange and woeful Stories he related of them. It was ſo late as the Times of

<sup>1</sup> See Monſ. *Perrault's Paraleles*.



Sect. II. of *Augustus*, when *Cocceius* and *Agrippa* cut thro' the Mountains, and cleared the *Avernus*, that *Homer's HELL* appeared to be an ordinary BAY; and what he said of it, ΠΑΝΤΑ ΤΑΥΤΑ ΜΥΘΟΣ ΕΙΝΑΙ, *to be all a pure Fable*: But before that, and especially in the Infancy of the *Phenician* Navigation, while the Coast lay unexplored, the Miracles would be swallowed; and the strangest Tale he could tell, would pass for a certain Truth.

SUCH Reflections as these have sometimes led me to think, that HOMER's *Art* was not so great and refined, as we commonly suppose it to have been: That his *Good Fortune* was far superiour to his *Skill*; since he needed but represent things both in his own and other Countries, *almost as he heard them talked of*. The ordinary Strain in which they were related, was nicely calculated for giving them that air of *natural Wonder*, which affects us so strongly in reading them: A thing hardly to be counterfeited! For a man who understands any Subject *perfectly*, who knows the Causes and Effects of every surprizing-like thing about it, of consequence talks coolly; and having no Admiration himself, can with difficulty raise it in another. When he attempts it, his Looks and Voice, and laboured Sentences betray him, and shew the *Artifice*: But if at any time he can *forget* himself, and screw up his Fancy so as to smother his Reason, he may then succeed; and inspire his

his Hearers with a Passion he begins to feel: Sect. II. Yet his Judgment will recur when the *Fit* is over, and leave him the same cool unadmiring Person he was before. 

I HAVE heard it declared by those, whose Business it is to *personate* Characters and their peculiar Passions, that they never succeed so well as when *they forget themselves most*; and have entered into some sort of Persuasion, that they are indeed the *Persons* whom they represent. But I hardly know, whether I dare apply *their* Case to our celebrated Poet, and venture to say, “ That the more firmly *Homer* believed the  
“ Wonders he tells, he wou’d tell them the  
“ better, and paint their most moving Circum-  
“ stances with a truer Feeling than if he had  
“ not been persuaded of the Truth of the Facts.”

*Paulum tu interesse censes, ex animo omnia  
Ut fert natura facias, an de industriâ ?*

THUS, WE have run over *Homer’s* Advantages from Nature and Education: We have surveyed the *Climate* where he was born: We have considered the *Manners* of his Country, its *Language* and *Religion*; and have found from the Nature of things, and their constant Effects, that they were *all* in the happiest temper for Description and Poesy. We have gone further, and traced him in his *private Education*, his *Employment* and Manner of *Life*, and found them of the same Nature and Tendency:



Sect. II. And to account for the wide Knowledge of Men and Things that appears throughout his Works, we have look'd abroad, and found *foreign Countries* affording the happiest Opportunities Man's heart cou'd wish, for *poetick* Improvement: Their joint Effects we have found verified in his Descriptions, and in the Numbers of shining Images, natural Allusions, and surprizing Tales that grace his Writings: But take them all together, and they had not been able to raise him to his high Station, if the noblest SUBJECT that ever fired the Fancy of a Poet had not compleated his Happiness. Let us, *My Lord*, consider it, and conclude the *Enquiry*.

*Gravelot inv.**J. Gucht Scul.*



*Gravelot inv.*

*P. Fourdrinier Sculp.*

## S E C T. XII.

OF THE TWO *Heroick Poems* written by Sect. 12. *Homer*, the *first* contains an Account of the hottest Period of a long War between the confederate Princes of *Greece*, and the richest Kingdom of *Asia* with its *Dependencies*. The *second* relates the Consequences of that War, and the Fates of the several *Chieftains* after the Victory. *Homer* seems to have been destin'd for writing the History of the



Sect. 12. *whole Transaction*, by being born in *one* Country, residing in the *other*, and travelling much in *both*.

IT WOULD be a difficult matter to enumerate the Advantages of such a *Situation*. It would be to resume the Conditions in *Manners, Language, and Travelling*, we found to be requisite in Poetry; and shewing that by *this means* they are included in *Homer's Fortunes*. He appears to be the *only* Bard, who equally knew the Country of his *Hero*, and that of his Enemies: And except those Poets who have sung of *Civil Wars*, where the contending Parties are of the same Country, and where, for that reason, there can be no Variety of Manners; excepting those, I say, he seems in *this respect* likewise to be *singular* among the Poets.

I CANNOT pretend to determine the precise time he tarried in each Country; how soon he left *Ionia*, or how frequently he returned to it. A great part of his Life he spent in *Chios*, whose Inhabitants were *Ionians* as well as those of the other Islands in the *Archipelago*. It is accordingly certain, that his Language and Manners are principally *Ionic*, tho' all the Dialects of *Greece* are employed in his Poetry, and give proof that he has visited the principal Nations, and learned the Peculiarities of their Speech. His *own*, no doubt, has been formed, where he spent his Youth; and afterwards,

wards, by wandering up and down in *Asia* Sect.12. and *Greece*, he hath attained that easy familiar manner of speaking of them, for which he is admired. This is a Blessing so rare in a Poet's Lot, to be as it were a *Native of both Countries*, that it will be worth while to take a View of some of its Consequences.

THE first which presents itself, is, *That he must have been acquainted with the Field of Action, the PLAINS OF TROY.* It was this enabled him to describe it so minutely; and give it that Air of Veracity it bears from those *natural Incidents* he has thrown into his Narration. He had them, not by Reading or Speculation, but from the *Places themselves*, and the Prospects that arise from the Culture and Disposition of the Grounds. *Who* but the Man that had wandered over that delightful Plain, that had viewed the Bendings of the Coast, and every Corner of the Fields, could have described or feigned the genuine *Marks* of it: The *Tomb of Dardanus*, the *Springs of Scamander*, the *Banks of Simois*, the *Beach Tree*, with many other Circumstances that distinguish the *Environs*, and enrich his Landskip? Other Writers, before they relate an Action that happened in any place, first *describe that Place*, be it a Grove, or Rock, or River, or the Declivity of a Mountain. These they *feign* according to the strength of their Fancy,



Sect. 12. and then they apply them <sup>a</sup>. *Homer* mentions his Places with an appearance of Certainty, as already subsisting, and already known <sup>b</sup>: He does it almost in the manner of an *Historian*, and leaves you to pick up a more particular Knowledge of them from the Circumstances of the Action to which they belong.

IT MAY PERHAPS seem somewhat extraordinary, at this distance of Time, to affirm  
 “ That *Homer’s* Accounts of these Places are  
 “ not fictitious; that his Battles were given  
 “ in no imaginary Spaces, but correspond with  
 “ the real state of the Land and Water.”  
 Yet a very convincing Proof of it may be drawn from the Nature of a Treatise, of which Time has deprived us.

DEMETRIUS SCEPSIUS was born at a little Village <sup>c</sup>, situated upon a Skirt of *Mount Ida*, not many Miles from *Troy*. As he knew every Stream and Brook in the Country, and that there was neither Hill nor Vale, nor hardly a By-way, that had escaped his notice, he wrote a *Commentary* of thirty Books upon few more than sixty Verses of *Homer’s* CATALOGUE of the *Trojans*. There he ascertained the real  
 Places

<sup>a</sup> Est urbe egressis tumulus, templumque vetustum  
 Desertæ Cereris; juxtaque antiqua cupressus,  
 Relligione patrum multos servata per annos; Says *Eneas*  
 to his Servants, who must have known those Places as well, or  
 better than himself. Eneid. II.

<sup>b</sup> ——— Et in medias res,  
 Non secus ac notas auditorem rapit. ———

Horat. ad Pison.

Places of Homer's Descriptions, and pointed Sect. 12. out the Scenes of the remarkable Actions. He shewed where the *Greeks* had drawn up their Ships; where *Achilles* encamped with his *Myrmidons*; where *Hector* drew up the *Trojans*; and from what Countries came the *Auxiliaries*: In short, he fixed the *Geography* of the *Trojan Affairs*, and actually performed what *Virgil* feigns,

— *Juvat ire et Dorica castra,  
Desertosque videre locos, littusque relictum.  
Hic Dolopum manus; hic sævus tendebat Achilles;  
Classibus hic locus; hic acies certare solebant.*

Or, as it is fancied by a softer Poet :

*Hac ibat Simois; hic est Sigeia tellus;  
Hic steterat Priami regia celsa senis.  
Illic Æacides, illic tendebat Ulysses;  
Hic lacer admissos terruit Hector equos.*

HERE is the great Witness for *Homer*: He appears to his Character, and attests his *Veracity* after many Searches into the Truth of his Relations<sup>d</sup>. But tho' there had been no such Testimony remaining, we might know he copied from Nature, and described Realities

U 4

from

<sup>d</sup> See STRABO, Book XIII, where he professes chiefly to follow this Author (*Demetrius Scephius*) his *Commentary upon the Catalogue*, in his Description of the Dominion of *Troy*, and the adjacent Countries.



Sect. 12. from the *Effects* of his Descriptions upon our own Minds while we read them: It is in this as in other things; no Imagination can supply the want of *Truth*: Flowery Meads and horrid Rocks, dismal Dungeons and enchanted Palaces (things all on *Extremes*) can be easily imagined: But they take only with young raw Fancies, fit to be entertained with Stories of Dwarfs and distress'd Dam'sels. The *Traces* of *Truth* are only irresistible: the most fanciful *fairy Scene* in the *Argenis*, or the \* \* \* \*, does not please like a View of the *Callicolone*, or a Prospect from the Brow of the *lofty Ide*, because not *real*. In the one, the Harmony established between the human Understanding and *Truth*, commands our Assent: In the other, the Mind doubts and wavers, and views them passing like a *waking Dream*.

SUCH was *Homer's* Good-fortune with respect to *Places*; and the same Cause has made him equally happy in the Knowledge of the *Persons* whose Actions he sung. A Stranger in *ASIA* must have been a Stranger to its Inhabitants; but *Homer*, as a Native, had many opportunities to know the *Trojans*, and hear of the Nations and Tribes contiguous to *Troy*. We find him able to recount *Priam's Auxiliaries*, and make up the List of their Leaders, with equal certainty as he had done his *BOIOTIA* or *Catalogue* of the *Grecian Ships*. His  
Know-

Knowledge this way will bear the strictest Scrutiny; and as we are apt to set a high value upon those Accounts of Men and Countries, that are given by People personally acquainted with them, it will not be amiss to enquire narrowly into the Poet's Abilities, by dipping a little into his Subject.

PRIAM's Kingdom, according to Homer, extended from the River ESEBUS, the Limit of the *Cyzicenean* Territory, all along the Coast of the *Propontis* and *Hellepont*, until you come to the *LECTIAN* Promontory, over-against *Lesbus*, in the *Egean Sea*. This we learn from *Achilles's* own mouth, who had ravaged the greatest part of it. When the unhappy *Priam* came to him to beg the Body of his slaughtered Son, the fierce *Greek* began to relent; and thinking upon the Reverse of Fortune of the aged Prince, he says to him:

*Before these days, old King, we hear thou ruled'st  
O'er many Provinces in prosperous State,  
From Lesbus upwards, Macar's fertile Seat,  
All between Phrygia and the Hellespont &c.*

THE *Trojan* Dominion, therefore, was bounded on the West by the Sea, and on the East by the famed Mount *Ida*, whose Skirts

run  
 \* Καί σε, Γέρον, τὸ πρὶν μὲν, ἀκρόμεν ὄλβιον ἦν.  
 \* Ὅσον ΛΕΣΒΟΣ ἀνω, Μάκκαρος ἔδος, ἐντὸς ἑέρραι.  
 Καὶ ΦΡΥΓΙΗ καὶ ὑπὲρθε, καὶ ΕΛΛΗΣΠΟΝΤΟΣ ἀπείραν.  
 Ἰλιάδ. Ω.



Sect. 12. run North to the *Euxine*, and South-east to the Bay over-against *Lesbus*. It comprehended *nine Governments*, or *Provinces*<sup>f</sup>, over which it is thought *Priam* reigned before the Arrival of the *Greeks*. Besides these, he drew Auxiliaries from the *high Countries* all around him, as far as from beyond the River *Halys* on the one hand, and the *Old Cilicia* on the other.


WITH THESE, and with their Inhabitants, must *Homer* have been acquainted, to give us such a Plan of the *Trojan Power* as he has done: And in order to fit him for this Task, *some Events* fell out before he was born, which are necessary to be known. As first, “That  
 “ this very Country, formerly the Dominion  
 “ of ancient *Troy*, reaching from the River  
 “ *Esepus* to the *Lectian Promontory*, was, soon  
 “ after the Destruction of the City, wholly  
 “ occupied by the *EOLIANS*, a *Grecian*  
 “ *Colony*.” Next, that within fourscore Years after this Settlement was made, another *Grecian* Tribe, the *IONIANS*, came and possessed themselves of all the Coast from that Promontory southward, down to the *Cilician Border*.  
 Not

<sup>f</sup> I. From *Esepus* down to *Abydos*, under *Adrastus* and *Amphius* the Sons of *Merops*. II. *Abydos*, with its Territory, under *Asius*. III. The *Lycians* under *Pandarus*. IV. The *Dardans* under *Eneas*. V. The *Trojans*, so called from *Troy*, under *Hector*. VI. The *Leleges* under *Altes*. VII. and VIII. Two *Lyrnessus's*: One under *Eurypylus* the Son of *Telephus*; the other, under *Myntes*, the Country of the beautiful *Briseis*, *Achilles's* Mistress. IX. *Thebes*, opposite to *Lesbus*, under *Etion*, where *Chryseis* was taken, *Agamemnon's* loved Captive; and it was also the native City of the faithful *Andromache*.

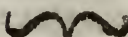
Not long after this, *Homer* came into the Sect. 12.  
 World, and had access to hear from his own  
 Countrymen *their* Exploits, and from his  
*Neighbours*, the Descendants of *Priam's* Allies,  
 the traditional Accounts of what passed in the  
 War.

FROM such *Remains* of the *Trojans*, as were  
 left scattered up and down in the conquered  
 Country, he would hear *their Side of the Story* :  
 What Friends and Ancestors any of them had  
 lost in the *Common Cause* : What kind of Men  
 they were ; what Armour they wore ; what  
 Weapons they used, and how nobly they  
 fought before they fell in Battle. He has de-  
 scribed the Houses of some of the Princes who  
 lived at a great distance from *Troy* ; has given  
 us an Inventory of their *Armories*, the Num-  
 ber of *Horses* they kept, and *Chariots* they had  
 laid up, with all the Circumstances of a *Family*  
*Story*, such as might be told by one of their  
 Posterity. He appears indeed to have wander-  
 ed over many of the Places he mentions, and  
 to have visited the *native Soils* of the greater  
 part of his Heroes, where he might hear  
 their Stories from their Subjects and Descen-  
 dants : They would not fail to tell them with  
 all the miraculous aggravating Incidents, which  
 their Love to their Chiefs, and the Warmth  
 of their Fancies could inspire : And we all  
 know how carefully such Traditions are pre-  
 served,



Sect. 12. served, and faithfully handed down to the  
 young Branches of a warlike Family.

THE Effect of *this* Good-fortune in *Homer's* Situation is rather stronger upon our Minds than the other; as we are more apt to be affected with Relations of *Men* and their *Actions*, than of any thing else: *Here*, we are Judges, and more ready to feel the Falseness of a lame Description, than where we have nothing that corresponds to it from within. *To persuade*, upon *this* Subject, must be a thing very hardly accomplished in Verse. The common *Weak-side* of Poetry is, that while we read it, we perceive *it is so*: The Fiction every now and then discovers its cloven foot, betrays its Dissimilitude to Truth, and tho' never so willing, we *cannot* believe. How well soever we may be pleased with the Sweetness of the Lines, and the Pomp of the Description, the *Mind* is seldom seized, nor do we *enter* into the Subject. The Poet gains no Ascendant over our Opinions, nor puts us in the least pain for the Consequences. But when we sit down to HOMER, and hear him tell over the Number of his *Ships*, recount his *Auxiliaries*, whence they came, how they were armed, what their Fathers and Friends said to them when they took leave, with what Hopes they set out, and so produce, as it were, the *Musters-Roll* of the two Armies, we can no longer defend ourselves; and in spite of all our  
 Precaution,

Precaution, an Opinion creeps upon us, “ *That Sect. 12.*  
 “ *every tittle of what he says is true &c.*” 

ANOTHER Consequence of *Homer's* Situation with regard to his *Subject*, is the *Smoothness* of his *Language*. I do not mean the *Genius* of the *Ionic* Dialect, or its general Aptness for Poetry; tho' the frequent Return of *Vowels*, and the *sportive Disposition* of the People, are Circumstances of no small Importance, either for *Sound* or *Character*. The Advantage I mention, is the *Softness* of the proper Names of *Places* and *Persons* with which his Poems abound; and their being as it were ready *polished* to his hand, and fit to be employed in a Work where Delicacy and Grandeur must combine to bring it to perfection.

HERE seems to be *another Singularity* in *Homer's* Destiny, “ To speak as easily of a  
 “ foreign Country as he does of his own.” His Ancestors had come and possessed themselves of all the Dominion of *Troy*; had softened the Names of the Mountains, the Rivers, and Vales, and given them *Grecian* Terminations: They had familiarized them into their Language before he was born, and he just came in time to reap the Benefit of it in his Poetry.

WE ARE told that *Virgil*, in his Youth, intended to write a Poem of the *Wars* of *Rome*; but after some Essays, he was deterred from  
 the

⁂ Denique, Tyndaridem raptam, belloque subactas  
 Trojugenas genteis, cum dicunt esse, videndu' st,  
 Ne forte hæc per se cogant nos esse fateri.

Lucret.



Sect. 12. the Undertaking by the Asperity of the old  
 ~~~~~ Roman Names. That great Master of Verse  
 found it difficult to put such harsh Words as
Vibius Caudex, *Tanaquil*, *Lucumo*, or *Decius*
Mus, into his Poetry. Some of the Names of
 Towns could absolutely find no place in *Heroic-*
Measure ^h. They were almost as frightful as
Boileau's WOERDEN ⁱ, or the hideous
WURTS, of whose Name he so woefully
 complains, as quite scaring his Muse ^k.

BUT instead of these, *Homer* had the most
 flowing Names and sonorous Appellations, ei-
 ther imposed by the lately settled Tribes, or
 softened from their ancient Rudeness into his
 own graceful *Dialect*. Succeeding Writers
 have bore testimony to his Excellency in this
 particular; there being few Parts of his Works
 from which they have borrowed more largely,
 than those high-sounding Epithets he every
 where imposes upon *Persons* and *Places*, and
 which have been in a manner consecrated to
 the Poetic Stile, with the unanimous Consent
 of his Successors. BUT

^h Mansuri Oppidulo, quod *Versu* dicere non est.

Horat. Lib. I. Sat. V.

ⁱ Des villes que tu prens les noms durs et barbares,
 N' offrent de toutes parts que syllabes bizarres :
 Et qui peut sans fremir aborder *Woerden* ?
 Quel vers ne tomberoit au seul nom de *Hensden* ?
 Quelle Muse a rimer en tous lieux disposée,
 Oseroit approcher des Bords du *Zuiderzée* ? *Epitr. 4.*

^k WURTS l' espoir du Pais, et l'Appui des ces Murs ;
 WURTS—Ah quel nom, Grand Roi, quel Hektor que ce *Wurts* ?
 Sans ce terrible nom——
 Bientôt—Mais *Wurts* s' oppose. *Epitr. 4.*

BUT tho' we know the Times of the *Eolian* Sect. 12. and *Ionian* Migrations, and when they settled upon the *Asiatic Coast*, I hardly think that we are got to the bottom of the Affair; or that this Knowledge is sufficient *fully* to discover *Homer's* Happiness in being led to the Choice of his SUBJECT. I am apt to think that these *Colonies* were not the *first* which crossed the *Helleſpont*, and carried with them something of the *Western* Language and Manners. I believe there were many Bodies of People from *Thrace* and the *Islands*, who may have passed over at different times, and taken possession of some Parts of the Coast, and who were afterwards incorporated with the former Inhabitants.

A PRESUMPTION of this may be drawn from the *Names* of the *Trojans*, which certainly existed long before *Homer's* People came and settled in their Country. They are for the most part plainly of *Grecian* Composition¹: Nay, even the *Names* of the *Trojan Auxiliaries* are generally *Grecian*^m, tho' further removed from that Country than the *Asiatic Shore*. Nor is this Observation confined to Persons; but the *Names* of many *Hills*, *Rivers*, and *Countries* all around *Troy* are manifestly *Grecian*ⁿ. But as these may have been imposed by the subsequent Inhabitants (the new *Greek* Plantation) we could

¹ ΔΗΙΦΟΒΟΣ, ΑΛΕΞΑΝΔΡΟΣ, ΠΟΛΥΔΑΜΑΣ, ΑΝΘΗΝΩΡ.

^m ΑΡΧΙΔΟΧΟΣ, ΑΚΑΜΑΣ, ΔΥΚΑΩΝ, ΙΠΠΟΘΟΟΣ, ΑΜΦΙΜΑΧΟΣ.

ⁿ ΙΔΗ, ΞΑΝΘΟΣ, ΚΑΛΔΙΚΟΛΩΝΗ, ΑΔΡΗΣΕΤΙΑ, ΠΙΤΥΕΙΑ, ΜΑΙΑΝΔΡΟΣ, ΑΙΓΙΑΛΟΣ, ΓΥΓΑΙΗ, ΡΥΣΟΣ.

Sect. 12. could not build upon this Circumstance without the Concurrence of other Proofs.

AND FIRST, We are assured by a Native of *Pontus* °, one of the northern Countries, formerly in alliance with *Priam*, “ That the
 “ *Trojan* Language had many Words and
 “ Names in common with the *Thracian*.” Of this he gives several Instances, which it would be to little purpose to transcribe: But what appears very remarkable in them is, That those very Instances are generally *Grecian* Terms, as well as *Trojan* or *Thracian*. There are indeed many reasons to induce us to believe, that the difference between the most *ancient Greek*, and the Language of *Thrace*, was not very considerable. The People of *Macedon* had many Names in use among them, which were not understood by the Inhabitants of *Attica* and *Peloponnesus*; and the *Thracians* who filled all the Country to the North of *Macedon*, from *Epirus* and *Illyricum* to the *Strymonic Bay*, and quite down to the *Hellepont*, have no doubt varied yet more from the *Grecian* Dialect; but still with some affinity to the bordering Language.

TO CONFIRM us in this Opinion, it is certain that the *Thracians* had anciently great footing in *Greece*: *TEREUS* a *Thracian* governed at *Daulis* in the *Phocean* Territory, where the tragical inhuman Story of *Philomela*
 and

and *Progne* was acted. From thence a Body Sect. 12. of *Thracians* passed over to *Eubæa*, and possessed themselves of the Island: They are constantly called *Abantes*, by *Homer*, from *Abas*, the Town in *Phocis* whence they came. Of the same Nation were the *Aones*, *Tembices*, and *Hyantians*, who made themselves Masters of the old *Bæotia*; and even the polished *Attica* itself was inhabited by the *Thracians*, under the Command of the renowned *EUMOLPUS*. In a word, the great Tracts of Land occupied by them, and by the *Egyptian* and *Phrygian* Colonies, have made the celebrated Geographer assert, “*That almost all Greece was formerly possessed by Barbarians* P.”

THIS INTERCOURSE between the Nations, and Affinity of their Dialect, will appear still clearer, if we call to mind *Who* were the Masters of the ancient Music and Poetry, and the first famed for these Arts among the *Greeks*. It was *Orpheus*, *Musæus*, *Thamyris*, and *Eumolpus*, all *THRACIANS*; who were not only understood by the then *Greeks*, but capable to charm them with their Eloquence and Melody, and persuade them to exchange their Fierceness for

a

Ῥ ΕΚΑΤΑΙΟΣ μὲν ἔν ὁ ΜΙΛΗΤΟΣ περὶ τῆς ΠΕΛΟΠΟΝ-
ΝΗΣΟΥ φησὶν, ὅτι πρὸς τῇ Ἑλλήνων ᾠκιστὴν ΒΑΣΙΛΕΥΣΙ-
ΣΧΕΔΟΝ ΔΕ Π ΚΥ ἢ ΣΥΜΠΑΣΑ ἙΛΛΑΣ καλοῖτο ΒΑΡ-
ΒΑΡΩΝ ὑπήρξε τὸ παλαιόν. ΣΤΡΑΒ. ΒΙΒΛ. Ζ.

Sect. 12. a social Life and peaceful Manners^a. No wonder then if the *Thracian* Tribes which crossed the *Helleſpont*, and ſettled in the Dominion of *Troy*, the *Caucones*, *Treres*, and *Cimmerians*, gave Names to their new Habitations, which bear an Analogy to the Language of *Greece*.

BUT BESIDES the *Thracians*, there were ſeveral other Tribes, that, in an ambulatory uncertain kind of Life, ſtrayed over *Greece*, and other Parts of *Europe*, before the *Trojan* War, whom *Homer* nevertheleſs recounts among the Nations fighting under the Banners of *Troy*. Theſe came not from beyond Sea as Auxiliaries to *Priam*, he having received no manner of Aſſiſtance from the *European* Side^r, and muſt therefore have paſſed the Sea, and ſettled in *Asia* ſome conſiderable time before the Beginning of the War. The moſt diſtinguiſhed of them were the wandering PELASGI, the great Planters of *Greece*^f, *Italy*^t, and the *Trojan Coaſt*. IT

^a Θρακες ἦσαν οἱ ἐπιμεληθέντες τῇ ἀρχαίᾳ Μυσηκῇ, ΟΡΦΕΥΣ ΜΟΥΣΑΙΟΣ καὶ ΘΑΜΥΡΙΣ. Καὶ ὅπ' ἐν τῇ Ἀκτῇ τῇ περὶ τὸν Ἀθῶν ΘΑΜΥΡΙΣ ὁ ΘΡΑΞ ἐξασίλευσε, τῇ αὐτῶν Ἐπιηδευμάτων γένουενθ', ὧν καὶ ὁ ΚΙΚΛΩΝ ΟΡΦΕΥΣ. ὃς Ὀρεὺς τὰ πρῶτα μὲν ἀγρολεύων διέζη. ἔπειτα καὶ μειζόνων ἀξίων ἐαυτὸν, καὶ Ὀχλὸν καὶ δύναμιν πειποῖμενθ', διεφθάρη ὅξ' Ἐπιστάτης. Ἀνὴρ ΓΟΗΣ ἀπὸ Μυσηκῆς τε καὶ Μασηκῆς, καὶ τῇ περὶ τὰς Τελέας ΟΡΓΙΑΣΜΩΝ.

^r Εὐσταθ. εἰς Ἰλιάδ. Ραψωδ. β.

^r See Page 22. Note ^m in the end.

^f ΔΑΝΑΟΣ, ὁ πενήκοντα θυγατέρων πατήρ ἔλθων εἰς ἈΡΓΟΣ, ἔκτισεν Ἰνάχῃ πόλιν. ΠΕΛΑΣΓΩΤΑΣ δ' ὠνομασμένους τοπεῖν, ΔΑΝΑΟΥΣ καλεῖσθαι νόμον ἔθηκεν. ΕΥΡΙΠΙΑ.

^t See *Dionysius Halicarnass. Antiquit. Rom. Lib. I.*

IT wou'd be endless to relate their several Settlements up and down those Countries, and their Expulsions from them: It is sufficient we know in general, that they were a great and populous Nation: " Among their
 " other Establishments, says an ancient Historian, the *Pelagji* were possessed of the
 " whole Sea-Coast of *Ionia*, with the neighbouring *Islands*: But being exceedingly given
 " to change of Place, and a sudden Relinquishment of their former Seats, they both
 " increased in an extraordinary manner, and
 " were as quickly brought low:" The chief Blow was given them by the *Eolians* and *Ionians*, at their Arrival in *Asia*; who took their Towns, drove them from their delicious Fields, and forced those that escaped the Sword, to take shelter in the higher Country.


SUCH Commotions are apt to appear something strange to us now; but very unreasonably, when we consider how many *European* Families are at this day quitting their paternal Habitations, and crossing no narrow Arm of the Sea, to a plentiful Land, like the ancient *Greeks*; but traversing the Ocean in quest of uncultivated Grounds, and running to another World in hopes of bettering their Condition. This Reflection may stop our Wonder: And when we think of all these Removes and interchangeable Secessions of Tribes and Nations, we shall not be surprized to hear it affirmed

Sect. 12. by a Man so well versed in the ancient State of things as *Strabo*, “ That about the time of
 “ the *Trojan War*, both *Greeks* and *Barba-*
 “ *rians*, as if seized with some wandering
 “ Spirit, or acted by a restless Impulse, de-
 “ serted their native Seats, and marched in
 “ multitudes to invade the Possessions of their
 “ Neighbours.”

IT WAS by this mixture of Tribes, and Permutation of Places of Abode, that the Coast of the *Lesser Asia* was in a manner naturalized to the *Greeks* before the *War of Troy*. Their Neighbours the *Thracians* had often settled in it; and the wandering *Pelasgi*, the *Leleges*, and the *Caucones*, when driven from the Shore, had even carried into the upper parts of the Country, some Tincture of the *Grecian Language*, and Knowledge of the Inhabitants of their Mother-soil. Add to this, what has been already proved, and which renders all other Arguments needless, that the *Trojan Coast* was peopled by *Cretans* under *Sarpedon*, or the ancient *Teucer*^u; and that *Troy* itself was a *Grecian City* built by *Laomedon*, and governed by *Capys*, *Tros*, and *Ilus* his Descendants.

THE Language therefore spoken in *Troy* must have been a Mixture of the *Thracian*, *Aramean*, and *Greek*; so that it is not impossible but the People might make shift to understand each other. The *Phrygians*, an inland Tribe,

^u See Page 207.

Tribe, were not understood by the People of Sect. 12. *Troy* ^w; the *Carians*, Inhabitants of the East,  were likewise ΒΑΡΒΑΡΟΦΟΝΟΙ of a barbarous Speech ^x, and the Auxiliaries from the several Countries had

· Ἄλλη δ' ἄλλων ΓΛΩΣΣΗ πολυσπερέων ἀν-
δρώπων γ.

But the *Greeks* and *Trojans*, originally from the same Country, seem to have stood in no need of an Interpreter to go between them. *Paris* therefore might be capable to court a *Grecian* Dame in an intelligible Stile; or, if it should be maliciously said, that *this* may be done without much Language, *Homer* himself without much difficulty might learn from the Descendants of the *Trojan* and *Lycian* Families, the mighty Deeds of their warlike Progenitors.

THIS will appear still the more probable, if we consider that few of the *Genealogies* of the *Trojan* or *Dardan* Chiefs reach above three or four Generations: So far they can

X 3

trace

^w Ὀϊρεὺς δ' ὅτι παῖτήρ, ὄνομα κλυτὸς, εἵπου ἀκούεις,

ὅς πάσης ΦΡΥΓΙΗΣ εὐτειχέτιο ἀνῶαι·

ΓΛῶσσαν δ' ὕΜΕΤΕΡΗΝ, καὶ ΗΜΕΤΕΡΗΝ σάφα ᾔδω.

ΤΡΩὸς γ' ἐμεγάρω με λελυθὸς τρέφειν, ἣ δὲ διαπερὶ

Σμικρῶ παῖδ' ἀπ' Ἰλίου, φίλης πατρὸς μητρὸς ἐλθῶσα.


ΩΣ δὴ πῖ ΓΛΩΣΣΗΝ τε καὶ ὕΜΕΤΕΡΗΝ εὖ ᾔδω.

Says *Venus* to *Anchises*, when she appears to him alone upon Mount *Ida*, and personates a *Phrygian* Girl wandered from home.

Ὅμηρος Ὑμν. εἰς ἈΦΡΟΔΙΤΗΝ.

· Ἰλιάδ. Β.

· Ἰλιάδ. Β.

Sect. 12. trace their Descent, and no farther. A great
 Proof of the *late peopling* the Country. Any
 of the Races that go higher, run into Mytho-
 logy, and derive their Pedigree from *Heaven*;
 that is, they are the Offspring of some strolling
 Man, or strolling God, who came into their
 Country three or four Generations ago, (they
 cannot tell from whence) and left them be-
 hind him, as his Posterity.

IT WAS a common Phrase among the
 Ancients, when they addressed a Man whose
 Appearance and Conversation bespoke him to
 be of a noble Family, *That he was not sprung
 from the Rock, nor dropt from an aged Oak*:
 Upon this Supposition, when they found them-
 selves at a loss for a *fleshy Father* as the
 Stock of their Race, they took care to give
 themselves such an *Original* as they were sure
 would never try to disprove their Claim.
 But this *very Want* shews a recent Settle-
 ment; and a mixture of *Strangers* lately come
 into the Country, who must either impose
new Names upon things, or pronounce the
old with the Accent and Tone peculiar to the
 Genius of their native Tongue. In any case,
Homer's Writings must have felt the soften-
 ing Influence, and been exempted from that
 Harshness and Dissonancy, which a number of
foreign Names unavoidably introduce into nar-
 rative *Poesy*.

THESE are beautiful Circumstances in the Sect. 12. Poetic Destiny of our Bard: and it might give great distaste, if a Composition was deprived of the Graces that attend them. For is it not here as in *Life*? That we too frequently overlook our Enjoyments, and are ignorant of their real Value, until some cruel Accident snatch them from us, and make us sensible of their Worth by their *Absence*. But *Homer's* Good-fortune, almost in every Circumstance of his Fate, makes him, methinks, appear like some *exquisite Statue*, the Work of *his Country*, and placed with Judgment in a well-regulated Garden: There, Pieces perhaps of *ordinary Workmanship* grace this or the other Parterre; but all the Openings terminate upon this *favourite Figure*, and at every different Turn you discover a new Beauty, and think it more graceful than before.


YET among all these there is generally a chief *point of view*; some advantageous *Stand*, which gives the sweetest Attitude, and most amiable appearance of the Figure. This, *My Lord*, is still before us; It may open upon us at the next Turn, and has perhaps been luckily reserved for the *last Look*, that we may retire full of the *Idea*, and with a higher Taste of the Beauty of the Original.

THE GREAT Good-fortune that attended *Homer*, I take to have been what we may call the *material Part* of his Subject. "It

Sect. 12. “ was a prodigious Rendezvous of the bravest Inhabitants, and Sons of the noblest Families of a free Country, wide and warlike ; and engaged in a violent struggle of Passions and Arms, with another of more effeminate Manners. The Effect was, that it afforded him *real, historic Characters* for his MODEL.”

To set this matter in a just Light, and shew the extent of its Influence, we need make but this Reflection ; “ That such an Assembly of the Chiefs of two great Nations, displaying their Virtues and Vices upon the greatest and most interesting Subjects, *must include the prime Characters* of MANKIND ; and of consequence present a Poet with the most *genuine and fairest* Materials that can beautify a human Composition.”

LET US remember what it is that gives us such perpetual Pleasure in reading the *Iliad*. That makes us start at the Turns in the Speeches, and fills us with Anxiety and Wonder. It is not the beautiful Descriptions of *Places*, nor even the Rage and Ardour of the *Battles*. But those *high strokes of Character* that every where occur, and are constantly presenting us with new Sentiments of the human Heart, *such* as we expect, and from our own Experience feel to be *true*. These can never miss their Aim : They at once charm the Fancy with

with Images, and fill the Understanding with Sect. 12.
Reflection: They interest every thing that is 
human about us, and go near to agitate us
with the same Passions as we see represented
in the moving Story.

THIS Reflection will bear to be turned on
every side, and dreads no Search be it ever so
severe. In the choice we make of any *Mea-*
sure in the conduct of our Business or Plea-
sures, we examine its Justness and Expediency,
not only by considering what good end it
serves; but likewise, what *Inconveniences* are
avoided, what Pains or Trouble spared, or what
Miscarriages prevented, to which *another Me-*
thod might be liable. Take *Homer's* Subject
in the same Light, and it will appear with a
Pre-eminency hardly to be expressed. *Such a*
Convention of Princes, from different Countries
and Soils, but all speaking the same Language,
furnished him with *great Materials*, and hin-
dered him from attempting an *Impossibility*;

“ I mean the feigning or forming new ima-
“ ginary Characters, without Originals from
“ which he might copy them.” The flou-
rishing Condition of *Greece* at that time; the
great number of Principalities, free Cities, and
growing Republicks, sent forth an Assembly
of Heroes, the World could hardly match ever
since. The *Grecians* themselves confessed, that
their Country, when much more polished and
improved, had never produced so many *free*
natural

Sect. 12. *natural* Characters, not tainted with *Politicks*,
 ~~~~~ not moulded by *Laws*, nor effeminated with  
*Pleasures*; and for that reason, *half-deified* those  
 very Persons, whom they knew at the same  
 time to be but the *Sons of Men*.

HIS *Subject* therefore, saved him from a  
*desperate* Enterprize; and prevented him from  
 falling into those Errors and Absurdities which  
 deprive many a lively Poet of his Reputation.  
*To it* he owed the Stateliness and Dignity with  
 which *Idomeneus* the *Cretan* King appears on  
 all occasions. *To it* he owed the beautiful and  
 unwarlike *Nireus*, the faithless *Pandarus*, and  
 the amiable humane *Patroclus*. And above  
 all the rest, *to this* he was indebted for the  
 noble CONTRAST of *Characters* that adorn  
 his Poems. There we see the ancient *Nestor*,  
 mild, and calm, and talkative, opposed to the  
 young fiery *Theſſalian*, the intractable *Achilles*:  
 The too indulgent *Priam* stands by the pru-  
 dent *Polydamas*, and the wise *Antenor*: The  
 Hardiness of the noble *Hector*, and Debau-  
 chery of the luxurious *Paris*, serve but to il-  
 lustrate one another, and come all originally  
 from the *same Fountain*.

THE *Detail* of this part of his Happiness  
 would prove tedious in any other Hand than  
 his own: But there are two remarkable Circum-  
 stances in *Homer's* Writings, which have been  
 generally look'd upon as *Strokes of Art*, where  
 I am apt to think the Nature and Situation  
 of

of his Subject bore a considerable Sway. It Sect. 12.  
 has been observ'd to his Honour, " That the  
 " *Characters* of his *Heroes*, tho' of the *same*  
 " *kind*, and excelling in one and the *same*  
 " *thing*, are yet all diversified, and mark'd  
 " with some *Peculiarities* which distinguish  
 " them, and make a *Separation*." Thus, for  
 instance, both *Achilles* and *Ajax*, *Diomedes* and  
*Hector*, *Ulysses* and *Merion*, are all *brave* ; but  
 it is in a different manner. *Achilles* is fierce  
 and impetuous, *Ajax* steady and firm, *Dio-*  
*medes* gallant and open, *Ulysses* cautious and  
 bold ; and both *Agamemnon* and *Hector* are  
 mark'd with that *princely Courage* which be-  
 comes the *GENERALS* of two great Nations.  
*This, My Lord*, I hardly think could ever have  
 been feigned ; it was Truth and Nature alone  
 that could form those Differences, so real and  
 yet so delicate, and afterwards offer them to a  
 Representation.

TO DESCRIBE so many *Men* ; to point  
 out their *Manners* ; to paint their *Persons*,  
 relate their *Adventures*, and make a long Re-  
 citel of their *Families*, seems to be beyond  
 the Power of Fiction. The *making* or *feign-*  
*ing Faculty*, be it ever so rich and inventive,  
 after an Effort or two, recoils upon itself ;  
 and if it finds no store of Originals *within*,  
 either falls a repeating the *same Characters*  
 with a tedious uniformity, or contrives *false*  
 ones, that glare and make a Show, but by  
 some




Sect. 12. some wry Feature certainly betray their Un-  
 ~~~~~ likeness to Truth.

HOMER has kept true even to the Fortunes and Estates of his *Heroes*: *Agamemnon* and *Achilles* were the two richest Men in *Greece*: The first, by reason of his large Dominions and the Sovereignty of the Isles²: And accordingly we find him lending sixty Ships to the *Arcadians*, and inland People; and promising many *Towns* and *Lands* in Dow'ry with his Daughter. The other, *Achilles*, was Lord of the rich *Thessalian Plains*, early famed all over *Greece*, for Wealth and Horsemanship². He had likewise taken and plunder'd three and twenty *Towns* lying round *Troy*, and was enriched by his Share in the *Spoil*. We are not therefore surprized at the Treasure he throws away with such Profusion at the Funerals of *Patroclus*; nor to find him renowned for his *Horses* and *Chariot-racing*, beyond the rest of the *Greeks*. He was so remarkable for it, that when *Ulysses* meets his *Shade* in the infernal Regions, the first Circumstance which occurs to him is, *That now alas! he was there*, ΔΕΛΑΣΜΕΝΟΣ ἵπποισι-
 ΝΑΩΝ, *unmindful of his Horses and Chivalry*.

THE

² 'Αυτὰρ ὁ αὖτε Θύεσ' Ἀγαμέμνονι λῆπτε φορῆναι,
 Πολλῆσι ΝΗΣΟΙΣΙ καὶ Ἀργεὶ παντὶ ἀνάσσειν. Ἰλιάδ. Β.

² Ω Μένων, πρῶτον μὲν ΘΕΤΤΑΛΟΙ εὐδόκιμοι ἦσαν ἐν τοῖς Ἑλλησι, καὶ ἐθαυμάζοντο ἐπ' ἵππικῃ τε καὶ ΠΛΟΥΤΩ.
 ΠΙΛΑΓΩΝ. ΜΕΝΩΝ.

THE *Second* thing which has been look'd Sect.12.
upon as a noble Proof of his Judgment, is the 
Period of Time he has chosen for the Beginning
of his Poem. He has not, they say, set out
with the *first* Campaign; nor attempted to de-
duce the *Trojan* Story from the miraculous
Birth of *Helen* ^b, or her Brothers: He has
confined himself to the *last Year* of the War,
and by that means filled his Poem with *History*
and *Action*.

BUT here too, he was happy in his Subject,
which directed him of its *own accord* to make
the Choice. There were *two* distinct *Periods*
in the War. The first was long and tedious,
while *Achilles* and his Myrmidons were fight-
ing on the side of the *Greeks*, and ravaging the
Country around *Troy*. During all that time,
the *Trojans* kept within their Walls, and durst
not meet this dreaded Warrior in the open
Field: So that there was but little to be de-
scribed, except these Excursions to pillage, which
are occasionally inserted in the Dialogues of
the *Iliad*.

BUT the *second Period* was *short* and full of
Action: For no sooner was the disobliged in-
raged Hero retired to his Ship, and had with-
drawn his Troops, than the Face of the War
was wholly changed: The *Greeks* were now no
longer supported by his tremendous *Arm*; and
the

^b *Nec redivitum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ob ovo.*

Horat. ad Pison.

Sect. 12. the *Trojans* ventured to quit their Town, and
 ~~~~~ face the Enemy. Battles, and Truces, and Per-  
 juries, ensued: Fear, and Terror, and Despair,  
 took their turns in the Camps, and filled every  
 anxious Hour with Passion and Amazement.  
 The WRATH of the Hero was the Spring of  
 all this Misery; and therefore a *happy Theme*  
 for an Epic or Narrative Poet.

IT WAS so, in many respects. The Wrath  
 of *Achilles* was in reality the *Hinge of the War*,  
 and *that* upon which the whole of the great  
 Transaction turned. The *Time* of Action; the  
 Designs of the Leaders; the Disposition and  
*Temper* of the Armies, all depended upon it, and  
 were directed by it. This made it a kind of  
*Rule* for the Conduct and Disposition of his  
 Poem: and if he kept it in his Eye, (as we see  
 he has certainly done) it would naturally lay out  
 his general *Plan*, and influence the Proportions  
 of the subservient Parts. It has besides, the pe-  
 culiar Excellency of shewing and exercising  
 more *Passions*, and of more *opposite* Natures,  
 than any other Period of the War. It was  
 raised by Love and Ambition, inflamed by  
 Pride, softened by Friendship, kept up by  
 Glory and conscious Virtue, and only vanquish-  
 ed by a superior Passion, *Revenge*.

MANY OTHER Parts, and *Episodes*, if I  
 may say so, of the *Grecian Expedition*, furnished  
 Materials for Epic Poems. *Demodocus* sung the  
 AMBUSH of the *Trojan Horse*; *Phemius*, the

RE-


RETURN of the Greeks with *Agamemnon*; Sect. 12. and the LITTLE ILIAD (a Poem so called) contained both those Subjects, and the occasional Adventures that had followed upon the War; the adjudging the *Arms* of *Achilles*, — *Philoctetes*, — *Neoptolemus*, — *Sinon*, with some others<sup>c</sup>. But it is worth our notice, what Judgment the Father of Criticism has passed upon these Pieces: He says, “ That whereas  
“ the *Iliad* and *Odysssey* could furnish but two,  
“ or at most but four, regular and entire  
“ *Actions*, the *Little Iliad* could afford double  
“ the number; so that you might compose  
“ eight different Poems of the Materials it  
“ contained:” So simple and connected a Subject was the Wrath of *Achilles*, and the Wandering of *Ulysses*!

IT WAS, at the same time, not only rich in *Action*, but in *such Action* as is capable of being described, and *admits* of a *Recital*. When a great Town is taken sword in hand, the Carnage and Fury exercised in it can hardly be told: That horrid Face of Misery is, in the real meaning of the Phrase, *beyond Expression*: The Intensefulness of the Ill *transcends* all Language, and *mocks* the Words we use in the Description. Much less can we collect from every

<sup>c</sup> Ὀδῶν, Ὀπλῶν κρίσις, Φιλοκλήτης, Νεοπτόλεμος, Εὐρύπυλος, Πτοχεία, Λακκίαι, Ἰαίοντες Πέρσις, καὶ Ἀποπλοῦς, καὶ Σίνων, καὶ Τρωάδες.

VIRGIL has been deeply indebted to this Performance.




Sect. 12. every quarter, the various Scenes of Woe, and  represent them *together*. But the Action that has fallen to the share of our Poet, is generally of such a nature as to give play to the Imagination : We can follow it step by step, observe its Progress, and lose but little of the *whole*. We can accompany *Diomedes* and *Ulysses* in every Motion of their nocturnal Expedition <sup>d</sup>; and can walk up and down the *Grecian* Camp, and visit the Watch, with *Agamemnon* and *Nestor*, as if present upon the Place <sup>e</sup>.

IT IS TRUE, we cannot comprehend the *Shock* of a general Engagement, nor describe what is doing in all the Parts of a Battle : But the ancient manner of fighting made a *compensation* for this to the Poet. Their Battles were, for the most part, so many *Duels*, or single Combats of Chief against Chief, and Man against Man : Hardly was there a *random* Blow given, or a Javelin let fly, without being aimed at a particular Person. The Warriors had time to know one another, and to throw Reproaches and Threats, as well as Spears, at their insulting Adversary. This manner of fighting is finely fitted for *Description*; and tho' we cannot be in all parts at once, yet we

<sup>d</sup> *Ιλιάδ. Κ.*

<sup>e</sup> Δεῦρ' ἐς τὰς Φύλακας χαλαρείομεν, ὅφρα ἴδωμεν  
Μὴ ποὶ μὲν χαμάτω ἀδδηκότες, ἡδὲ καὶ ὕπνω  
κοιμήσωνται, ἀπὲρ φυλακῆς ἐπὶ πύργῳ λάθωνται.

*Ἰλιάδ. Κ.*

we can attend upon any single Hero, hear him Sect. 12.  
threatning, and view him performing, in the   
Rage of the Field.

I SHOULD transcribe a great part of his Poems, if I intended to point out every particular Advantage which *Homer* reap'd from this happy Change. But there is one famous Doubt concerning his Works, which deserves our Attention. It is pleasant to observe how seriously the Ancients propose it, and it cannot be disagreeable to find his *Subject* affording an Answer.

THEY seem inclin'd to believe " that the  
" *Principles* of all the Sciences are to be  
" found in his Works : No Species or Kind  
" of Writing for which he has not set an  
" Example ; nor almost any *Art*, whose Pre-  
" cepts may not be deduced from his *Poe-*  
" *try*." They went further, and enter'd in-  
to a *Detail* of his Knowledge. General As-  
sertions did not content them ; but such wise  
Men as *Dionysius* the *Halicarnassian*, and the  
ingenious *Plutarch*, thought themselves ju-  
diciously employed, in collecting the several  
Branches, and setting them together. They have  
attempted to shew, that Poetry in all its Forms,  
*Tragedy*, *Comedy*, *Ode*, and *Epitaph*, are in-  
cluded in his Works: That *Oratory*, *Politicks*,  
*Oeconomy*, and *War*, are bound to acknow-  
ledge him as their Master. The last we should  
not so much wonder at, since the great *Mace-*  
donian



Sect. 12. *donian Conqueror*, among other Honours done  
 to his Works, professed himself his *Scholar* in  
 this *Kingly Science*: But some went still further,  
 and found the greatest Secrets of *Nature*, and  
 hidden *Mysteries* of the Universe, revealed or  
 shadowed out by this wonderful Poet. Hardly  
 a depth in *Astronomy*, or latent Principle in  
*Heaven* or *Earth*, which they have not dis-  
 cover'd him to be acquainted with, and to have  
 hinted at its Powers in some *Allusion* or *Me-  
 taphor*.

THESE are indeed very strange Assertions;  
 and it seems stranger still, that the *severest*  
 Reasoners in the World, the Men least ob-  
 noxious to Illusion or poetic Enthusiasm,  
 should adopt and defend them. The famed  
*Antisthenes* had begun a Treatise to prove ὅτι τὰ  
 μὲν ΔΟΞΗ, τὰ δὲ ΑΛΗΘΕΙΑ ἔρηται τῷ ΠΟΙΗΤῃ;  
*That the Poet spoke sometimes according to TRUTH;*  
*and sometimes according to Appearance*: But not  
 living to finish it, no less a Man than ZENO,  
 the Parent of the *Stoic Philosophy*, took up the  
 Design: He shewed, that *Homer* no where  
 contradicted himself, pointed out the latent  
 Meaning of his Allegories, and the *natural*  
 Sense in which they were to be taken<sup>f</sup>. The  
 learned CRATES *Mallotes*, contemporary with  
*Aristarchus*, and *Panetius's* Master, took a step  
 still beyond them: He thought it not enough,  
 that what *Homer* himself had touched upon  
 should

<sup>f</sup> Διευ. Χρυσός. ἐκ τῶν ὍΜΗΡΩΝ.

should be demonstrated to be *true*; but he Sect. 12. actually applied his *Hypotheses* to the *Phænomena* of things, and, by their assistance, endeavoured to solve those Difficulties in *natural Philosophy*, which had not been directly explained by the Poet &.

THEY DID indeed imagine, that there was nothing in the World but what he understood: And being struck with *what they saw*, they gave into the common weakness of Mankind, and made large Allowances for *what they saw not*. They came at last to persuade themselves, that a Mind so vast cou'd not belong to a *Man*; that so much Knowledge cou'd only flow from a *heavenly Source*; and having once firmly settled his APOTHEOSIS<sup>h</sup> in their own Minds, they wanted next, that every thing about him should appear *supernatural* and *divine*. The Uncertainty about the Place of his Birth, they improved into a *celestial Lineage*; and because they knew not the name of his Father, they called him the Son of *Apollo*.

APPION the celebrated Grammarian writes, “ That the Herb *Cynocephale*, the Egyptian *Osrites*, has a miraculous Virtue: that “ it is a sovereign Remedy against Witchcraft, “ and commands the *infernal Powers*: that

Y 2

“ the

<sup>g</sup> τίνες καὶ πρὸς ἐΠΙΣΤΗΜΟΝΙΚΑΣ ὑΠΟΘΕΣΕΙΣ  
ἔτρεψαν τὴν Ὀμήρου Πόιναν. ΣΤΕΦ. ΒΙΒ. γ.  
<sup>h</sup> Deification.




Sect. 12. “ the Person who digs for it, immediately  
 “ dies; but that he himself having procured  
 “ it from *another*, had charm’d up the Shades,  
 “ and enquir’d into *Homer’s* Country and Pa-  
 “ rentage: That he had received an Answer,  
 “ but durst never publish what he had learn’d  
 “ upon that Subject <sup>i</sup>.” To such Extrava-  
 gancies does *fond Opinion* lead us! It was not  
 impossible, among the Ancients, to improve a  
 common Accident into a ground of *Admira-*  
*tion*; and the lowest Circumstance in Life, into  
 a Proof of their imaginary *Divinity* <sup>k</sup>.

BUT, the plain Account, which *Homer’s*  
 Subject makes of these suspected Sciences, is  
 this: NATURE *includes them all*: Her *Pro-*  
*portions* are just and invariable: Whoever  
 paints her *true*, or any part of her that is full  
 of Action; and applies that Action to *Times*,  
*Places*, *Persons*, and their *Signs*, will include  
 these *Proportions*, and their *Measures*, without  
 intending it, almost without knowing it, but  
 never without some Perception of their Pro-  
 priety and Truth.

IT wou’d be ridiculous to imagine, that  
*Homer* first learned the Sciences and their Rules  
*abstractedly*; that then he applied them to pro-  
 per *Objects*, and these again to the *Subject* of  
 his Work: That by this means he had con-  
 verted the Principles of all the Sciences, natural  
 and moral, into *human* or *divine* Persons, and  
 then

<sup>i</sup> *Plinii* Hist. Nat. Lib. XXX. § 2.

<sup>k</sup> See Note <sup>e</sup> Page 5.

then wrought them into the under-parts of his Poem. This is beginning at the wrong end; and however proper the Method may be, or rather necessary in *Philosophy*, it wou'd spoil all in the hands of the *Muses*. Sect. 12. 

HOMER took his Plan from *Nature*: He has followed her closely in every step: He has related Actions and Passions of every kind: He has painted *Places*, *Persons*, *Animals*, and *Seasons*, with their proper *Marks* and *Qualities*. He has done this with a constant view to the *Effects* which these things produce; both as they strike upon the human *Mind*, and do good or ill in human *Affairs*<sup>1</sup>. By this means he gives us back our own Sentiments on every Accident in Life, and paints the Impressions we receive from the other Parts of the Universe. He becomes an allowed Master in *Morals*<sup>m</sup>, and is

Y 3

suspected

<sup>1</sup> Τὸν Ὅμηρον, καθάπερ ἐν ἀρμονίᾳ μουσικῇ πάντας ψῆλαι τὰς ποιητικὰς τῶν Τεράτων· καὶ τὰς ποιητικὰς ἐφ' οἷς ἐγένετο ὑπερβελῆσθαι πάντας, ἐν ὅτῳ ἕκαστος αὐτῶν ἦν κορυφαῖος. Μεγαλορρημοσύνην τε γὰρ ὑπὲρ τὸν Ὀρφεα ἀσκηῖσαι· ἡδονῇ τε ὑπερβαλέσθαι τὸν Ἥσιον, καὶ ἄλλω ἄλλον. Καὶ Λογον μὲν ὑποθέσθαι τὸν Τρωϊκόν, ἐς δὲ ἡ Τύχη τὰς πάντων Ἑλλήνων τε καὶ Βαρβάρων Ἀρετάς· ξυνήνεγκεν. Ἐσταλαγέσθαι δὲ ἐς αὐτὸν Πόλεμον, τὰς μὲν πρὸς Ἄνδρας, τὰς δὲ πρὸς Ἴππους καὶ Τείχη, τὰς δὲ πρὸς Πόλεις, τὰς δὲ πρὸς Θεούς τε καὶ Θεάς· καὶ ὅποτα κατ' Εἰρηνην εἰσὶ, καὶ Χορὸς, καὶ Ὀδὸς, καὶ Ἐρωίς, καὶ Δαίτης· Ἐργα τε ὧν Γεωργία ἄπεται, καὶ Ὀρὰς αἱ σημαίνουσιν ὅποτα χρὴ ἐς τὴν Γῆν προέλθαι· καὶ Ναυιλίας, καὶ Ὀπλοποιίαν τὴν ἐπ' Ἡφαίστῳ· Εἶδεν τε Ἄνδρῶν, καὶ Ἡθῶν ποικίλα. Ταῦτα πάντα τὸν Ὅμηρον Δαίμονι ὡς ἐξ Εἰργασθαι, καὶ τὰς μὴ ἐρωίης αὐτῆς Μαινεσθαι. Φιλοσοφ. Ἡρωϊκά. § II.

<sup>m</sup> Trojani Belli scriptorem, maxime Lolli,

Dum tu declamas Romæ, Præneste relegi:

Qui quid sit pulcrum, quid turpe; quid utile, quid non;

Plenius ac melius Chrysippo et Crantore dicit.


Horat. Lib. I. Epist. II.



Sect. 12. suspected of Mystery and hidden Meanings in  
 ~~~~~ the several Branches of *natural* Knowledge.

IT IS, I think, generally allowed, that a Poet's *Plan* is much wider than an Historian's. The Writer of History represents but one single Portion of *Nature*; and for the most part, only that *side* of it which is connected with Politicks and Government: But the Poet, tho' confin'd to a single Action, takes *Mankind* for his *Rule* in the Execution. He has an *Universal Idea* for his Model, all the Passions to fill the Under-parts, and the whole Train of Accidents and Adventures in War, Dangers, and Death, to make out his Narration. He takes them originally from real Life and a *single Part*; but he is not tied down to the Circumstances of the Fact. The Image turns *general* in his hands; and the more his *Subject* is varied, the richer and truer will be his *Imitation*.

THE *VEIL OF FABLE* is of such surprising Virtue, that it *magnifies* the Objects which it covers: It shows them in a grander Light, and invites the Eye to contemplate them more eagerly than if they were open and undisguised. To *Vulgar* Eyes it is dark and impenetrable, while it speaks plainly to the *Wise*, yet sometimes amends is made even where it *hides*; for if you see not the real Object, it presents you with some *Species*, or *Appearance* in its stead, which, tho' not so instructive, is perhaps as entertaining as the Reality. HOMER came into

the World at a proper *distance of Time*, after Sect. 12. the Expedition which he sung; not too near  it, when *naked Truth*, and the severe Appearance of known Facts, might quash Enthusiasm, and render Ornaments ridiculous; but when the Circumstances of the Story had sufficient time to *ripen into Fable*, or at least be susceptible of it, from a skilful hand.

HIS *Manner* of writing must therefore be taken into the Account. A *Metaphor* is a *general Pattern*, which may be applied to many Particulars: It is susceptible of an infinite number of Meanings; and reaches far, because of its Ambiguity. It leads, as we found before, even to *Madness*; and wantonly ranges the Corners of the World for Comparisons to fit its fancied Properties. This way of treating a Subject must render it still more general, and when joined with the TRUTH of *Description*, will account for the MYSTERIES in *Homer's Writings*.

BUT how wonderful a thing is it to be able to *join* these Extremes? To speak in the *simplest* and most *comprehensive* manner: To soar so high, and stoop so low, as to follow Nature minutely, and at the same time fill the Images with *Expression* and *Majesty*. And yet the greatest Objections against our Poet, arise from the *too great Truth* of his Descriptions; and from his representing his Heroes in those *natural Lights* which we think

Sect. 12. below the Politeness of our Manners. They
 ~~~~~ have been frequently answered ; and here,  
 their very *Foundation* turns out to the Honour of the Poet, and proves the grand Ornament of his Performance.

IT COULD, in reality, enter into no Man's mind, to have given such an Epithet, for example to a *Prince*, as ΒΟΗΝ ΑΓΑΘΟΣ ΜΕΝΕΛΑΟΣ, *The loud-voic'd Menelaus* ; had not the Exigences of War rendered this a very eminent and useful Quality. Before the Invention of Trumpets or Drums, the Leaders of Armies were often at a loss how to make a general *Signal* ; especially by night, or in thick weather, when a visible Sign could be of no service. In the famous *Scythian Expedition*, undertaken long after *Homer's* time, by *Darius* the Father of *Xerxes*, we find a Man of strong Lungs the most necessary Person in the Camp. This Epithet then was taken from the *real state* of things : And indeed it seems impossible, that either the Poet's Descriptions, or the Actions described, should be so *different*, and yet so *true*, had he followed any other Guide.

THE particular Circumstances of the several Encounters could never have been so *variously* imagined in the road of *Fiction* only : Neither the single Combat between *Menelaus* and *Paris*, nor that between *Ajax* and *Hector*, where every thing is managed in a very  
 I different.

different manner, and yet with the highest Sect. 12.  
Probability in both. In the first, the Prayer of the Grecian Hero to *Jupiter*,—the shivering of his Sword,—the Fury he feels at the Disappointment,—and breaking the *Lace* that bound on the Helmet of the effeminate *Trojan*, are delicate Circumstances, and nicely adapted to the *Temper* of the Warriors, and Inequality of the Match. In the other, where the Heroes were more upon the level, and without *personal* Enmity, how exactly do things fall out in proportion to this Equality? The Gallantry of *Hector*,—the Bluntness of *Ajax*,—the Effects of their Spears,—and their betaking themselves to such rough Weapons as *pond'rous Stones*, are agreeable to the Strength of the Combatants, and the manner of fighting then in use.

I AM not in hazard, with *your Lordship*, of being understood as if I asserted, that *Homer's* Accounts of Facts, even excluding his Allegories, are *literally* true: That, for example, the Lot of *Ajax* sprung first out of the *Urn*, just as the *Greeks* themselves could have wished; or that *Hector's* Spear pierced exactly thro' *six* of the seven Folds of his massy Shield, and stuck in the *last*. This would lead into a peevish Disquisition of the Truth of Circumstances which Poetry will never bear, and is against its Laws: It is  
sufficient,



Sect. 12. sufficient, if the *Gross* of the History and chief Characters are true.

AND HERE we find the Poet copying *Nature* so close, as to connect the Manners of his Heroes with the *Make* and *Cast* of their *Persons*. Their Stature and Aspect is constantly suited to their Temper and Disposition. His Poem is like the first View we take of an unknown Face, which prejudices in its favour, or creates a Dislike: In the same manner, we no sooner see the *Form* of a Man delineated by *Homer*, than we expect from him such *Passions* and *Manners*, and such a kind of Conduct, as we find ascribed to him in the Poem. *Ulysses's* Picture is almost inimitable wherever he mentions him<sup>n</sup>: But it cannot be juster than his *Herald's*, the trusty *Eurybates*. This ancient Person served as a Counsellor to the Prince of *Ithaca*; he accompanied him to the Siege of *Troy*, and held the chief place in his Confidence and Esteem: His *round compacted* Shoulders, his *swarthy* Face, and *short curling* Hair, promise that kind of Perception, and Aptness for Toil and Business, which is necessary in a *second part* in Life; and make us think of a Man who knows how to resign his Passions and Appetites to those of his *Master* °.

THE

<sup>n</sup> See 'Ιλιάδ. β. line 192, and compare it with 'Οδυσ. Ζ, Θ, Σ.

° ——— Κῆρυξ, ὀλίγον προγενέστερος αὐτοῦ,  
Γυρὸς ἦεν ὠκυνοῖο, μελανόχερος, δουλοκάρην. Οδυσ. Τ.

THE Characters of many other Persons in Sect. 12. Homer are so beautiful, that it wou'd be worth while to collect the Accounts we have of their Lives and Fortunes from other Writers, and compare them with the Poet's: But these historical Scraps are very imperfect, and often contradictory to one another. For after all HOMER is the best *Historian*<sup>P</sup>: And it is to be presumed, that the faint Tradition concerning the Adventures of these *Heroes*, was rather ingrafted upon the Characters they bear in his Poetry, than that they arose from a nearer Acquaintance with them, or better Opportunities to hear of them, than were enjoyed by the Poet. The prettiest thing of this kind is a fanciful Piece of the elegant *Philostratus*, which he calls his *Heroics*. His Favourite among them all, is the unfortunate *Palamedes*, whom he endeavours to raise upon the Ruins of *Ulysses*; and speaks much of the Injustice done him in the *Iliad*.

PHI-

<sup>P</sup> Καὶ γὰρ καὶ ἔπος πρὸς τὰ τῷ Ὀμήρῳ ποιήματα διαβέβαιαι, ὡς ΘΕΙΑ τε αὐτὰ ἡγόμενον, καὶ πέρα ΑΝΘΡΩΠΟΥ δόξαι. Καὶ νῦν ἐκπέπληγμα μᾶλλον, ἐκ ἐπὶ τῇ ἑποποιίᾳ μόνον, ἔδ' εἰς πρὸς ἡδονὴν δίδκει σφῶν· ἀλλὰ πολλῶ μᾶλλον ἐπὶ τε τοῖς ΟΝΟΜΑΣΙ Τ' ἩΡΩΩΝ, ἐπὶ τε τοῖς ΓΕΝΕΣΙ· καὶ νῦν τὸν ΔΙ', ὡς ἕκαστος αὐτῶν ἔλαχε τὸ κῆρμα πῶς, ἢ ἀποθανεῖν ἢ ἑτέρεα. Πόθεν γὰρ αὐτῶ ΕΥΦΟΡΒΟΙ; πόθεν δὲ ΕΛΕΝΟΙ τε καὶ ΔΗΙΦΟΒΟΙ; καὶ νῦν ΔΙ' ἐκ τῆς ἀντικειμένης στεφάνης, οἱ ΠΟΛΛΟΙ ΑΝΔΡΕΣ, ὅς ἐν καλολόγῳ φράζονται· τὸ γὰρ μὴ ὑποτεθεῖσθαι ΤΑΥΤΑ τὸν ὈΜΗΡΩΝ (φανερὸν)· ἀλλὰ ΓΕΓΟΝΟΤΩΝ τε καὶ ΑΛΗΘΙΝΩΝ ΕΡΓΩΝ ἀπογ-  
 γελίαν ποιῆσθαι, πλὴν ὀλίγων, ἃ δοκεῖ μᾶλλον ἐκὼν μετασ-  
 κεύσασθαι, ἐπὶ τῷ ποιικλίῳ τε καὶ ἡδύῳ ἀποποιῆσαι τὴν Πόεισιν.  
 Φιλοστροφ. ΗΡΩΙΚΑ, § XVIII.



Sect. 12. *PHILOSTRATUS* manages the Cause of his neglected Hero, with the Humanity and Good-nature which is remarkable thro' all his Writings. He mixes every where high Praises of *Homer*, and, in order to excuse him, contrives a strange enthusiastick Story of an Agreement or Compact between him and the Ghost of *Ulysses*. He supposes it impossible for any Person to have come at the knowledge of so many Particulars concerning the *Trojan War* in a *natural* way, and therefore feigns that *Homer* conjured up *Ulysses's* Ghost, who *revealed* them to him, upon this condition ;

“ That the Poet would palliate his Faults,  
 “ and raise his Character in his Writings, by  
 “ giving him the Honour of the Actions of  
 “ *Palamedes*.”

BUT a later Author <sup>q</sup>, zealous and grave, and a great Enemy to the *Grecian* Superstition, has put the matter upon a different foot : He affirms, “ that it was *Palamedes* who wrote  
 “ the Poem of the *Trojan War* ; that *Ho-*  
 “ *mer* had received it from *Agamemnon's* Po-  
 “ sterity, and was bribed by them to omit  
 “ the Passages that did honour to the Author,  
 “ or reflected upon their Parent. The Poet  
 “ complied, and suppressed the Name of *Pa-*  
 “ *lamedes* thro' Envy, a Passion, says he, that  
 “ taints the greatest Minds.”

THIS

<sup>q</sup> ΣΟΤΙΔΑΣ, ἐν Παλαμῆδ.

THIS STORY, the *only* bad one I ever read of our Poet, as it is told by *Suidas*, contradicts itself, and therefore requires no Refutation. I wou'd only take occasion from it to remark, That one of the greatest Changes which *Science* has undergone, and one little observ'd, first took birth when these Authors wrote. *Philosophy* was putting on a new Face about the Age of *Philostratus*: It was beginning to forsake the natural Precepts of *Life* and *Morals*; to neglect that noble Connexion, which the first Masters had established, between *Physical Contemplations* and this prime Science of *Manners* and *Actions*. A Connexion never to be overlook'd; and which we have the Satisfaction to see revived<sup>r</sup>, since the Sciences have gained a new Lustre; and by the happy Application of *Geometry* and *Numbers*, to the Appearances of Nature, have lost that Uncertainty which was long their Reproach, and the Cause of their Decay.

BUT instead of this, in *Philostratus's* Age, the Knowledge of *Secrets* was coming in vogue. *Unnatural* Virtues, and marvellous *Feats*, were affected by the vain-glorious Leaders of the several Sects: They found it easier to distinguish themselves by *high Pretensions*, than by laborious Study, and a Conduct, unshaken by the Frowns of

<sup>r</sup> See *Philosoph. Natur. Principia, Scholium ult.* of Sir Isaac Newton. *Chronology*, Chap. 2, and 3, of the same Author. Cumberland de *Legibus Nat.* Characterist. Vol. II. Treat. V. *Theodicee* de Leibnitz. Derham's *Astro and Physico-Theology*, and Woolaston's *Religion of Nature delineated*.



Sect. 12. of Fortune, and humble under her Smile. *Slavery* was growing intense : Not only *Virtue* felt its Sting, but whatever belonged to Greatness of Mind, or had any relation to *Freedom* of Thought, was a suspicious Quality : Learning in general fell under the displeasure of tyrannical Power ; and the *Superiority* and *Firmness* which the Knowledge of Men and Things inspires, grew dangerous amidst a Croud of Slaves.

SUCH a Pressure upon the Minds of learned Men made them look out for *uncommon* Relief : Either they stretched the Powers of the human Mind to an impossible Pitch of *Insensibility*, which was the Revival of high *Stoicism* ; or they attempted to bring new Supports from *Heaven*, when they could find no Resource upon Earth : Some Reigns afterwards, about the time of *Suidas*, when the Philosophers came to be harassed likewise on *another* score, they unanimously gave into this latter Folly : They were all agog after *Miracles* ; and a general Affectation of a supernatural Intercourse between the *Gods* and *them*, like a *Phrenzy* had seized the *persecuted Sages*.

IT IS in this very Taste that *Philostratus* relates the Story of *Palamedes*, in a Conversation with a *philosophical Hermit*, who had retired from the World, and lived in a Vineyard : He says, that the young and amorous *Protesilaus*

*laus* used to appear to him once a week in a favourite Walk, teach him some divine Secrets, and then complain of the hard usage that *Palamedes*, and some of his Brother Heroes had received from the *Grecian* Bard. The whole Relation is extremely fanciful and amusing, and adorned with all the sweet elegant Circumstances which you might expect from a Philosopher loved by a Princess: But is not of weight to alter the received Opinion, “ That *Palamedes* died before he had done any thing very considerable in the War; and that what he did, fell not within the busy Period chosen by our Poet for his Subject.”

THE faint Accounts of the *other* Princes, and the wandering Reports concerning their Lives, are not worthy of greater Regard. They are mentioned by the old Historians of *Greece*, whose Writings we have now lost: But tho’ they had escaped the hand of Time, we should have reaped but little advantage: For *Homer* has obtained credit so far above them, even in respect of their Veracity, that *Strabo*, who had studied them carefully, declares “ he wou’d rather believe him and *Hesiod*, and the *Tragedians* who have copied their *Heroic-History*, than follow *Hellanicus*, or *Theopompus*, or *Ctesias*, or even *Herodotus* himself.”

HIS

Ἡ δὲ ῥάσις δ’ ἂν πρὸς ἩΣΙΟΔΩΝ καὶ ὍΜΗΡΩΝ πείσσειεν ἡ-  
βρολογῶσι, καὶ τοῖς τραγικοῖς ποιηταῖς, ἢ Κησίου τε καὶ Ἡεροδοτῶ  
καὶ Ἑλλαντικῶ, καὶ ἄλλοις ποιέτοις. ΣΤΕΦΑΝ. ΒΙΒΛ. ΙΓ.



SECT. 12. HIS *Subject* therefore still comes uppermost, and appears with greater Excellency the more it is canvassed. It is this that distinguishes *him* amidst the *poetic Tribe*, and joined with his Language, Manners, and Religion, has left him without a *Rival*. The great Difference between him and *Virgil* has been already pointed out in a lively elegant Essay upon the Life of our Poet: It comes originally from a hand already said to be happy in painting *modern Life*; and who, at the same time, has taught *Homer* to speak *English* incomparably better than any Language but his *own* <sup>t</sup>. It was his INVENTION that made him the *First* of *Poets*; whose Sources and Opportunities have been the principal Object of this *Enquiry*.

BUT if your Lordship will indulge me in the Liberty taken by *Juvenal's She-Critick* <sup>u</sup>, I would further observe, that *Virgil* had been accustomed to the *Splendour* of a *Court*, the Magnificence of a *Palace*, and the Grandeur of a *Royal Equipage*: Accordingly his Representations of *that* Part of Life, are more *august* and *stately* than *Homer's*. He has a greater Regard to *Decency*, and those polished Manners which render Men so much of a piece, and make them all resemble one another in their Conduct and Behaviour. His *State-designs* and political Managements, are finely laid, and  
carried

<sup>t</sup> *Homer's Iliad*, translated by Mr. POPE.

<sup>u</sup> *Juvenal*, Satyr. 6.

carried on much in the Spirit of a Courtier. Sect. 12. The *Eternity* of a Government, the Forms of *Magistrature*, and *Plan of Dominion* (Ideas to which *Homer* was a Stranger) are familiar with the *Roman Poet*. But the *Grecian's Wiles* are plain and natural; either *Stratagems* in War, or such *Designs* in Peace as depend not upon forming a *Party* for their execution. He excels in the simple instructive parts of Life; the Play of the *Passions*, the Prowess of *Bodies*, and those *single Views* of Persons and Characters, that arise from untaught, undisguised Nature.

THIS *Difference* appears no where more strongly than in the *Chiefs* of the *Armies*. The Characteristick of *Homer's Hero* is *violent Passion*; his *honoratus Achilles* must be

*Impiger, iracundus, inexorabilis, acer:*

Paint him, says *Horace*,

*Forward, and fierce, of unrelenting Wrath.*

Nay so great was his *Impotence* of Mind, that when the young *Antilochus* brought him the dismal News of *Patroclus's* Death, he was forced to hold the Hands of the distracted Hero, lest he should have attempted to cut his own Throat<sup>u</sup>.

It


<sup>u</sup> ΔΕΘΔΕ ΤΩ ΜΗ ΔΑΙΜΟΝ ΑΠΟΛΥΨΕΙΣ ΣΤΕΝΕΩ.

<sup>2</sup> ΠΑΙΔ. Σ.




SECT. 12. It is true, we are apt to make *allowances* for this Excess of Passion : We think of the *ill Usage* he met with : Our *eye* is turned upon his unbounded *Courage* and superior Strength, and we are willing to *bear* with his haughty Spirit : But what shall we say to the PRINCE of the *Grecian* Powers, who was to think for them all, and lead their Armies ; their Stay and Confidence, the stately *Agamemnon* ? How is he tossed and agitated between *Anger*, *Love*, and *Dread* of a Miscarriage ? He is not ashamed to own his Passion for a *Captive Maid*, in face of the whole Army : He tells them plainly “ that he likes her much better than “ his Lady, the beautiful *Clytemnestra*, of the “ prime *Grecian* Nobility.” He is besides, now and then, a little *covetous* ; and tortur’d with *Fear* to such a degree, that his Teeth chatter, and his Knees strike one against another ; He groans and weeps, and rends his Hair ; and is in such *piteous plight*, that if we were not well assured of his personal Bravery, we should take him for a downright *Coward*.

BUT VIRGIL durst make no such Condescension to Nature, nor represent the *human Frailties* in their genuine Light. His Characters are all *formed* and *regulated* ; and except that his *Hero* is sometimes, as Don *Quixote* says of his *AMADIS*, *algo lloron*, a little apt to weep ; excepting *that*, and the Cave-Adventure, he

he behaves in every other respect with all the Sect. 12.  
Dignity and Reserve of a *Roman Senator*. 

HERE the Force of the *Model* appears, and the Power of *publick Manners*. VIRGIL'S Poem was to be read by a People deeply disciplin'd; whose early Necessities had taught them *political Forms*, and from being a Company of *Banditti*, had forced them into publick Virtue. These Forms had time to take root in the Minds and Manners of the Nation; and *Constancy, Severity, and Truth*, was become a *Roman Character*. Even when the Substance was gone, when Luxury and high Ambition had stript them of their original Integrity, they were still forced to feign and dissemble: They put on a *Shew* of Virtue; and tho' they were really vicious, and knew themselves to be so, yet they could not bear a *professed Ruffian*, nor an *avowed Profligate*: They became nicely sensible of Reputation, and what they called a Man's *Fortune*; not in our Sense of the Word, but that *Fate*, which as they imagin'd, attends every Man, and over-rules all human Enterprizes. For this reason they did not love that any *Accident*, which had frighted or put them in disorder, should be known. They thought it diminished their Authority, and made them *look little* in the Eyes of the People; and therefore concealed their Passions, and the Events that raised them. Thus they



Sect. 12. *disunited* things from their Appearances, and by  that means disguised their *Humanity*.

BUT the *natural Greek*, in *Homer's* days, covered none of his Sentiments. He frankly owned the Pleasures of *Love* and *Wine*; he told how voraciously he *eat* when he was hungry, and how horribly he was *frighted* when he saw an approaching Danger: He look'd upon no means as base to escape it; and was not at all ashamed to relate the *Trick* or *Fetch* that had brought him off: While the *haughty Roman*, who scorn'd to owe his Life to any thing but his Virtue and Fortitude, despised accidental Escapes, and fortuitous Relief in Perils; and snuffed at the *Suppleness* and *Levity of Mind* necessary to put them in practice.

AFTER the *Heroes*, the Difference appears most conspicuous in the *female Characters* of the two Poems. The *Ladies* make but an inconsiderable figure in the *ENEID*; and excepting a *Queen*, who raises Horror by the fatal Catastrophe of her Death, the *rest* are feeble languishing Shadows, who seldom speak or act throughout the Piece. *Lavinia* herself, who shou'd be the most amiable and important Character, is an obscure retired Person, whom we hardly know. She is just like a *Senator's Daughter*, kept from sight; and, according to the Rules of a wholesome Oeconomy, without a Will or Passion of her own. The *Italian Reserve* appears in her Manners, and that *pas-*  

I

*sive*

five Tamenefs with which our gay People find Sect.12.  
fuch fault in the virtuous Characters of the an-  
cient Plays.

BUT the *Heroines* of the *Grecian Poet* are among the striking Figures of his Subject. His *Captive-Beauties* are indeed in a state that draws Compassion; they are too much upon the *eastern Establishment*, to be look'd on without *Pain*, by one accustomed to *European*, and particularly to *British* Manners. To think of a fine Woman, dragged away from an indulgent Father, or a fond Husband, and left at the mercy of a brutal Conqueror, bathed in the Blood of all she loved, is a most shocking Circumstance: It is not to be palliated, even tho' they are represented in a little time, as *pretty easy* under the Dispensation, and unwilling to part with their new Acquaintance<sup>w</sup>.

BUT HOMER'S *Ladies of Quality* are all remarkable for great Good, or great Ill, and make their appearance accordingly. The too lovely *Helen* is not more distinguished by the Gracefulness of her *Person*, the Charms of her *Face*, and that Air of Grandeur which accompanied her motions, than by a *Mind* capable to *please*. She is not only fitted for the

Z 3

softer

Ἦν δ' ἤγαγε Κλισίης ΒΡΙΣΗΙΔΑ καλλιπάρηον;  
Δῶκε δ' ἀγειν· πῶ δ' αὖτις ἴπην παρὰ νῆας Ἀχαιῶν.  
Ἦ δ' ἈΕΚΟΥΣ' ἄμα τοῖσι ΓΥΝΗ κίεν.—Ιλιάδ. α.

ΔΜΩΑΓ' δ' ἄς Ἀχιλλεύς ληΐσας Πάτερ κλός τε,  
Θυμὸν ἀκηχμεναι, μεγάλ' ἰαχὴν ἐκ δὲ θυμῷ  
Ἔδραμον αἶψ' Ἀχλὴν δαΐφρονα· Χερσὶ δὲ πᾶσαι  
Στήθεα πεπλήγηντο· λυθὲν δ' ὑπὸ γυῖα ἐκείνης.

Ιλιάδ. Σ.



Sect. 12. softer Hours of Life, but answers *Priam* the old *Trojan King*, with all the Discretion of a *Privy-Counsellor*. She appears at times with a high Sense of *Honour*; and in the end laments so feelingly the *Slip* she had made thro' the wrath of *Venus*, calls herself so many hard Names, and touches upon a *tender point* (her former Lover) with such Delicacy, that I make no doubt but many a good-natur'd Husband, to see her *look*, and hear her *talk*, wou'd approve of *Menelaus's* taking her home, after she had lived ten Years with another.

THE ancient *Hecuba*, and the young *Andromache*, are the liveliest Characters of a tender Mother, and a more tender Wife, that ever were painted. All their Speeches, and Sentiments, are so natural and just, that it is impossible to read them without emotion. They, and old *Priam*, are the only Persons who speak long; both as they are most susceptible of Fear, and the aptest to complain under a Calamity.


THE aged venerable *King*, when he wou'd persuade his daring Son to re-enter the Town, and shelter himself from the Spear of *Achilles*, ushers in his Speech with a *moving Action*. He acknowledges the Superiority of the dreadful *Hero*, and then falls into a natural Wish,

“That the Gods had no greater regard for him  
 “than he:” He calls to mind the Miseries which he had brought upon him; and they  
 are

are so distracting, as to make him forget *Hector* Sect. 12. for a little, and talk of *Laothoe* and her *Children*, whom *Achilles* had slain.—But soon returning to the *present* Object of his Care, he again begs him to come within the Walls; not so much to save himself, but lest *Achilles* should triumph, and to defend from *Slavery* and *Death* the Men and Women of wretched *Troy*: Then rememb'ring his own feeble and destitute Condition, if *Hector* is killed, he *raises his Voice*, and calls upon him to return, at least to keep his aged Father from beholding those Miseries that stare him in the face: He bids him do it, "Ετι φρονέοντα, *while he is yet in his Senses*, which has a peculiar Beauty, and is strangely moving: It signifies either *as yet alive*, or rather, *before he begins to doat*; when he shou'd be insensible of his Fate, and like a *Captive Infant*, not know whether he was happy or miserable.

THE RECITAL which *Andromache* makes of her *own Life*, when she wou'd dissuade her loved *Hector* from going to Battle; the loss of her *Father*, her *Mother* and *Brothers*; her own forlorn state if she loses *him too*, are all the Dictates of Nature itself. But what she adds, when her Tears begin to flow; the use she makes of her *Orphan Circumstance*, is melting beyond Expression. She stops a little,—looks at him,—and then bursts forth,



SeCt. 12. *Hector! now thou'rt my All: my Father first,*  
 *My tender Mother, Brother, and my Husband.*

THE remaining Characters, *Hecuba*, *Penelope*, *Nausicaa*, and *Calypso*, act and speak with the same Propriety: They serve but to lead us back to *Homer's* SUBJECT. They shew its Fitness for Poetry in every respect we can consider it, and by every Comparison we can make with it. It is so rich and luxuriant, that the Poet seems almost overwhelm'd with the flow of *Passion* and Sentiments which croud upon him, and offer themselves to Description. He has seldom room to appear himself; and as *Strada* says elegantly of *Lucretius*, that he is frequently covered with the Machinery and Majesty of his Subject\*, so *Homer* is perpetually *personating*, and says little or nothing as immediately from himself.

IT here appears, that NATURE is the surest Rule, and *real Characters* the best ground of Fiction: The Passions of the human Mind, if truly awak'd, and kept up by Objects fitted to them, dictate a Language peculiar to themselves. *Homer* has copied it, and done Justice to Nature. We see her *Image* in his Draught, and receive our own Perceptions of Men and Things reflected back under different Forms. By this means he fixes our Attention, commands our Admiration, and enchants our Fancy  
at

\* *Prolusiones Poeticæ.*

at his pleasure: He plays with our Passions; Sect.12.  
 raises our Joys; fills us with Wonder, or damps  
 us with Fears: Like some powerful Magician,  
 he *points his Rod*, and Spectres rise to obey his  
 Call: Nay so potent is his *Spell*, that hardly  
 does the Enchantment vanish; it is built upon  
*Truth*, and made so like it, that we cannot  
 bear to think the delightful Story shou'd ever  
 prove untrue. His Work is the *great Drama*  
*of Life* acting in our View. There we see  
*Virtue* and *Piety* praised; *publick Religion* pro-  
 moted; *Temperance*, *Forgiveness*, and *Fortitude*,  
 extolled and rewarded; *Truth* and *Character*  
 follow'd; and accordingly find it standing at  
 the head of *human Writings*.

By THESE Steps, then, *Homer* is become  
 the Parent of Poetry, and his Works have  
 reached their exalted Station: By the *united*  
 Influence of the happiest CLIMATE, the most  
 natural MANNERS, the boldest LANGUAGE,  
 and most expressive RELIGION: When *these*  
 were applied to so rich a Subject as the War  
 between *Greece* and *Troy*, they produced the  
*ILIAD* and the *ODYSSEY*. Their conjunct  
 Powers will afford your Lordship the wish'd-  
 for Solution; and a proper Answer to the Que-  
 stion, “ By *what Fate or Disposition of things it*  
 “ *has happen'd, that no Poet has equalled him*  
 “ *for upwards of two thousand Years, nor*  
 “ *any, that we know, ever surpassed him be-*  
 “ *fore?*” SINCE IT IS NO WONDER, if a  
 Pro-



Sect. 12. *Production* which requires the *Concourse* of so many dissimilar CAUSES, so many rare CHANCES, and uncommon INGREDIENTS, to make it excel; (the Absence or Alteration of any *one* of which would spoil it) That *such* a Production should appear but *once* in three or four thousand Years; and that the Imitations which resemble it most, with due regard to the Manners of the *Times*, should be next in Esteem and Value.

*Gravelot inv.**1<sup>st</sup> Gucht Scul.*

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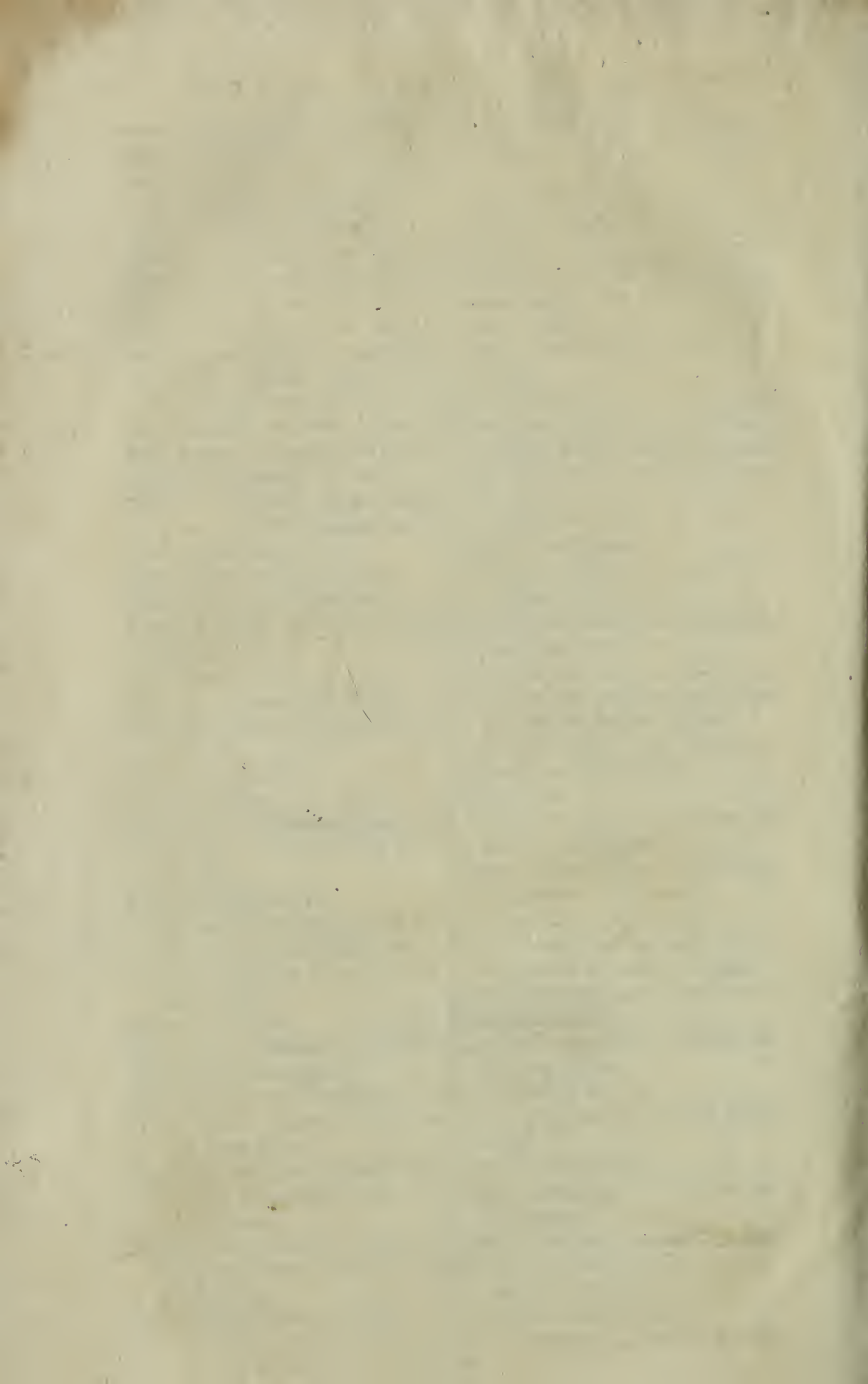
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*N. B.* The 2d Volume, which completes the History, is now in the Press, and will be published in a short time.











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